# The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXXIII. : WHOLE NUMBER, 1282.] NEW YORK, OCTOBER 11, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.


## DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P M.

ST. LUKE'S CHURCH—8½ A. M and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P M. On Saints' Days, and other Festivals. second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

## CALENDAR.

OCTOBER.

14 Nineteenth Sunday after Trinity.
18 St Luke the Evangelist.
21 Twentieth Sunday after Trinity.
28 Twenty-first Sunday after Trinity. St. Simon and St. Jude.

NOVEMBER.

1 All Saints.
4 Twenty-second Sunday after Trinity.
11 Twenty-third Sunday after Trinity.
18 Twenty-fourth Sunday after Trinity.
25 Twenty-fifth Sunday after Trinity.
30 St. Andrew's Day.

## THE CHURCH AT HOME.

**New York.**—ST. ANN'S CHURCH FOR DEAF MUTES.—The Third Anniversary of this Church was held on Sunday, October 7th, in the small Chapel of the University. The rector, the Rev. Thomas Gallaudet, delivered the annual address. During the past year there has been received for the support of the parish the sum of $619, viz.: from Trinity Church, $375: from Offertory collections, $191.50; from individual donations, $52.50. The expenses for the past year have amounted to $421.12½, leaving a balance of $197.87½. The Building Fund has received up to the present time, $11,762.89. Of this sum, $11,422.26 have been appropriated to the purchase of lots in Twenty-sixth street. In the evening an appeal for aid in behalf of this parish was made, and a collection taken up in St. George's Church, Stuyvesant Square.

**New Jersey.**—Thursday last having been appointed by the Governor as a day of Thanksgiving for the seasonable, providential, and special bounty which has been granted to us, divine service was held in the various places of worship. The Bishop of the diocese appointed a special service for the day. In St. Paul's Church, Hoboken, an appropriate sermon was preached by the reverend the rector, who took his text from Ephesians v. 20: "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." The reverend preacher said, "It becomes us, according to our text, to give thanks for all things. In the Office for the Visitation of the Sick, we find a prayer of thanks for recovery. For God's mercy in providing us with all the comforts of life, we should especially render our thanks. In our adversity as well as in our prosperity, we should render our thanks to Him. Through Him 'we move, and live, and have our being.' A sparrow cannot fall to the ground without His will. Habitual gratitude alone is the basis of genuine thanksgiving. We should render our thanksgivings for the rain, and for the fruitful seasons. We should render our gratitude as men, as a nation, as a Christian nation. As a nation scarcely three score years old, we stand behind none in the way of education, and for this we should render our thanksgiving. Men of ability and means, without fee or reward, lend their helping hands to the prosperity of the country, and is not this deserving of our thanks? Some few of our Bishops, fearing in the early part of the year the same drouth that pervaded the country a year since, desired their pastoral flocks to ask God to show his tender mercies upon us, and bless us with abundant yield of the fruits of the earth. And have their prayers been unavailing? If not, are they not deserving of our especial thanks to Him? Our brethren in Portsmouth and Norfolk have been visited with a fearful pestilence; from this we have been spared, and should we not render our earnest and devout thanksgivings for thus being spared? The Church has continued to prosper, and extend her borders, and should we not give Him our thanks for this great boon of His mercy? We should give

'Praise to God, immortal praise,
For the love that crowns our days.'"

The reverend gentleman proceeded to explain what these thanksgivings consisted of, and in what way they should be rendered. At the conclusion of his sermon the offertory was made, which was to be applied to the relief of the sufferers by yellow fever in Norfolk and Portsmouth, which amounted to about $36. There was but slight observance of the day in Hoboken. But very few attended the Sanctuary, and all the stores were open except in one or two instances; and we heard one storekeeper make the remark that he was not aware that it was Thanksgiving Day. Cannot our fellow-Churchmen close their places of business for one day, in order that they may render thanks to the Giver of all good for the blessings He has bestowed upon them during the past year?

On Wednesday, October 3d, in St. Paul's Church, Rahway, the Bishop instituted the Rev. Henry N. Pierce into the rectorship, examined the children (after they had been catechized by the rector), preached, and confirmed *sixteen* persons. Morning Prayer was read by the Rev. Mr. Gillett (of the Diocese of Texas), the Rev. Mr. Goodwin reading the Lessons. There were also present, the Rev. Messrs. Stewart, Flagg, Chetwood, and Cook (of the Diocese of New York).

In the afternoon, in Trinity Church, Woodbridge, the missionary, the Rev. Mr. Chapman, read prayers, and the Bishop preached. The Rev. Messrs. Gillett and Chetwood were present.

On Thursday, 4th, the day of special thanksgiving, in St. Peter's Church, Perth Amboy, the rector elect, the Rev. Dr. Jones, read Morning Prayer and catechized the children. The Bishop examined them, preached, and administered the Holy Communion. The Offertory, as requested by the Bishop's pastoral letter, was for the sufferers at Norfolk and Portsmouth. The Rev. Mr. Kelly (of the Diocese of Rhode Island) was present.

In the afternoon, in St. James' Church, Piscatawa, the Rev. Messrs. Croes (of the Diocese of New York), and C. F. Hoffman, read prayers, and the Bishop preached. The Rev. Mr. Stubbs was present.

In the evening, in Christ Church, New Brunswick, the Rev. Messrs. D. V. M. Johnson (of the Diocese of New York) and C. F. Hoffman read prayers, and the Bishop preached, and confirmed two persons; the rector, the Rev. Mr. Stubbs, reading the Preface. The Rev. Mr. Croes was present.

On Friday, 5th, the Bishop held a special Ordination in Christ Church, New Brunswick, when the Rev. C. F. Hoffman, deacon, missionary in Morris county, was admitted to the priesthood. Morning Prayer was read by the Rev. Eugene Augustus Hoffman and D. V. M. Johnson. The candidate was presented by the rector, the Rev. Mr. Stubbs; and the Bishop examined the children, after he had catechized them, made the exhortation, and administered the Holy Communion.

In the evening, in St. Matthew's Church, Jersey City, the Rev. Messrs. Macurdy and Douglas read prayers, and the Bishop preached, and confirmed nine (making, with one in private, ten) persons: the rector, the Rev. Mr. Bowden, reading the Preface. The Rev. Mr. Harriman (of the Diocese of New York) was present.

On Saturday, 6th, the Bishop held a Confirmation in Trinity Church, Jersey City, attended by the Rev. Mr. Camp, and the Rev. Mr. Douglas, the rector of the church. A very fair congregation assembled, though the unpropitious state of the weather no doubt prevented the attendance of many who would otherwise have come. After Morning Prayer and the Ante-Communion Service, the candidates for Confirmation were catechized by the rector, and the Bishop afterwards addressed to them some remarks, in the course of which he took occasion to say,—"I was very much pleased, my children, to observe that you all reverently bowed your heads when the holy name of Jesus occurred in the Creed; it is a pious and venerable custom, and one that has come down to us from the earliest ages of the Church." The Bishop then proceeded to ask some questions on points suggested by the Catechism, and at the conclusion expressed himself much pleased with the careful preparation evinced by the replies of the several candidates. After the singing of a hymn, the Bishop ascended the pulpit, and delivered an address to those about to become recipients of the Apostolic "laying on of hands." Eleven persons were confirmed, all of whom, without exception, made their first Communion, receiving the Holy Sacrament from the hands of the Bishop. Trinity Church is a missionary enterprise, and the building in which the services are held, though small, is yet fitted up with as much regard to correctness of ritual arrangement as could have been expected in a merely temporary erection, such as it is.

In the afternoon, in Grace Church, the Rev. Dr. Camp and the Rev. Mr. Douglas read prayers, and the Bishop preached, and confirmed *sixteen* persons.

On Sunday (eighteenth after Trinity), in Trinity Church, Newark, the Rev. Mr. Walden, assistant to the rector (of the Diocese of New York), read Morning Prayer, and the Bishop preached, confirmed thirteen persons, and administered the Holy Communion, assisted by the Rev. Dr. Henderson, the rector, and the Rev. Messrs. Walden and Smith (of the Diocese of New York).

In the afternoon, in Christ Church, Newark, the Rev. Joseph K. Smith and the Rev. James H. Smith (of the Diocese of New York) read prayers, the rector, the Rev. Mr. Lovell, catechized the children, and the Bishop examined them, preached, and confirmed three persons. Rev. Mr. Frost was present.

In the evening, at the St. John Baptist Mission, the Rev. Messrs. Lowell, the missionary, and Gillett, read prayers, and the Bishop preached. The Rev. Messrs. Stewart, Joshua Smith, and James H. Smith, were present.

**Pennsylvania.**—St. Jude's Church, Philadelphia, (says the *Episcopal Recorder*,) was opened last Sunday after its late remodelling, and is now one of the most beautiful churches in the city. The walls and ceiling have been entirely kalesmined of a light colour, and the wood work painted oak. The transepts have been entirely opened, that portion which was formerly occupied by Sunday schools now being arranged for pews. The organ has been removed to the foot of the church, and has been enclosed for the choir,—and the difficulties attending the heating are entirely removed. We are particularly glad to learn that the congregation is greatly improving, and that there is every probability of the church taking at an early period the high position which its beauty and its situation invite.

We learn from the same authority that the meetings of the clergy for conference and prayer, which for so many years have been regularly held every Monday morning at St. Andrew's Church, have been resumed.

The produce of the offertories in the several churches, for the sufferers in Virginia, in compliance with the Bishop's request, now amounts to $5,658.57.

**Oregon and Washington Territories.**—The "Proceedings of the Third Convocation of the Clergy and Laity of Oregon and Washington Territories," held during the late summer, has just reached us.

By designation of the Missionary Bishop, the Convocation assembled in Trinity Church, Portland. There were present of the clergy, Rt. Rev. Thomas F. Scott, Missionary Bishop; Rev. John McCarty, Chaplain U. S. A., and Missionary at Steilacoom and Olympia, W. T.; Rev. St. Michael Fackler, Missionary at Oregon City: and of the laity, from Trinity Church, Portland, E. Hamilton, B. Stark, R. B. Wilson; from St. Paul's, Oregon City, Dr. A. H. Steele; from Yamhill, Albert Royce; from Vancouver, W. T., John Withers, U. S. A.

The occasion was one of interest, and, judging from the reports from the several quarters of this extensive missionary field, in which the Church has set up her standards, we have every reason to believe that a noble work is going on in this hitherto neglected portion of our continent. Three churches, it appears, have been erected and consecrated since the Convocation of the previous year: Trinity, Portland; St. John's, Milwaukie; and St. Paul's, Salem, at the entire cost of about $6,500, of which the following sums were received from abroad: William H. Aspinwall, Esq., N. Y., $1,000; St. Paul's Church, Boston, through Rev. A. H. Vinton, D. D., Rector, $1,000; Mr. Sanford, through Rev. A. C. Coxe, Rector of Grace Church, Baltimore, $125; St. Philip's Church, Charleston, S. C., through J. K. Sass, Esq., $105; Mrs. Esther Holbrook, through J. K. Sass, Esq., $25; St. Paul's Church, Milwaukie, Wis., through Rev. Dr. Arnett, Rector, $40; Trinity Church, San Francisco, Cal., $43; Mr. C., do., $50; "A Georgian," do., $50; through Bishop Whittingham, of Md., $5. Total, $2,443. The first of the above sums was appropriated to Trinity Church, Portland; the second to St. Paul's, Salem; and the others to St. John's, Milwaukie.

"It was my purpose," we quote from the address of the Right Rev. the Missionary Bishop, "to urge on the work of church building during this summer, and I think that without much difficulty our number might have been doubled. But upon mature reflection, it is probably best to wait for the arrival of clergymen to occupy those already erected, and to encourage the hope of services at the other points where we may propose to build hereafter.—At one point in the southern part of the Territory, the friends assure me they are ready and anxious to build a church at their own cost whenever a clergyman can be secured. There have been sixteen persons confirmed within the past year, and one admitted to the diaconate. There are but two candidates at present for Holy Orders. My own services during the year," continues the Bishop, "have been as follows:—Sermons or Lectures: at Portland, 72; at Milwaukie, 15; at Oregon City, 15; at Salem, 10; at Cathlamet, 6; at Champoeg, 6; at Fort Vancouver, 3; at Astoria, 2; at Wapatoo, 1; at Eugene City, 1; at St. Helen's, 1; at Milton, 1; at Butteville, 1. On most of these occasions I also read the Morning or Evening Prayer, being alone. I have baptized 15 children—12 at Portland and 3 at Milton: have administered the Lord's Supper—at Portland, eight times; at Cathlamet, twice; at Oregon City, once; at Champoeg, once; at Salem, once: have officiated at three marriages and four funerals. There is one topic more to which, in conclusion, I must allude, although it is with sorrow. Scattered over both these Territories, there is quite a number of persons who were formerly connected with congregations of our Church, some as communicants, others by baptism and early habits of attendance. Were all these zealously interested in the establishment and prosperity of the Church, she would at once assume a strong position and an onward progress. But here is my sorrow—they are too generally suffering under a spiritual paralysis. Coming as many of them did when the country was merely the resort of trappers and traders, and being thus for so many years removed from the means of grace and the influences of Christian society, it is not wonderful that they have fallen into habits of religious indifference or open wickedness. Nor have later years brought any material change for the better. Coming as most of the emigrants did across the Plains, and enduring all the privations and sufferings of that journey, 'in mind, body, and estate;' and then mingling from the outset in all the intense worldly excitement and recklessness which have too generally characterized the Pacific coast, and especially in the mining regions, every influence has been adverse to the cultivation of religious feelings and habits. This I find to be the case through the whole land; for although places of worship and religious ministrations exist to some extent in most settled parts of the country, this same spiritual paralysis is found everywhere. There is wanting that decided, strong, consistent Christian character and zeal which should mark those who have passed from death unto life—who are new creatures in Christ Jesus. Consequently it is impossible to engage them earnestly in the Lord's work, or in any department of it, while yet there is an eager pursuit of worldly things. We may hope that the now altered state of the country affords a reasonable prospect of better success. But let us not conceal from ourselves where the true difficulty lies, and whence must come the only efficient remedy. Circumstances such as we have recited may be the *occasion* of *exhibiting*, but they are not the *cause* of this spiritual death. That is found alone in the alienation of the heart from God. And nothing can restore the heart from this alienation but the Gospel of Christ made effectual by 'the Holy Ghost sent down from heaven.' What we need, therefore, is this transforming power; not an excitement, however intense, but the profound implanting of God's truth in the understanding and heart of mankind. Let us keep this steadily in view, my brethren of the clergy, as the end of all our ministrations. It is our only weapon with which to contend successfully against a fruitless religionism on the one hand, and scepticism or infidelity on the other. In the absence of the true and sanctifying power of the Gospel, these ruinous extremes spring up naturally, as tares and thistles in a neglected field. We should seek continually through this power of 'the truth as it is in Jesus,' the conversion of the ungodly, the recovery of the backslidden, and the sanctification of the faithful. And if we fully execute this ministry, we may confidently ask and expect the plentiful effusion of the Holy Spirit upon our work."

At the conclusion of the address, a Committee, appointed a year ago to seek a location for the proposed Diocesan School, presented its report, by which it appears, that a tract of land containing one hundred and forty acres, and situated about two miles west of Milwaukie, had been presented and regularly conveyed to the Missionary Bishop for that purpose. On the last day of the Convocation, the Committee to which was referred that portion of the Bishop's address relating to the Seminary, presented a report and the following resolutions:

*Resolved*, That the lapse of time has rendered it impracticable to accept the land on one of the conditions of the deeds, and in our opinion, those clauses providing for a forfeiture of the property for non-use, after so short a period of time, will embarrass the effort to establish the institution upon a permanent basis.

*Resolved*, That the Bishop and Standing Committee be authorized to confer with Messrs. Dickinson and Franklin, and propose to accept the donation contemplated by them upon the single condition, that a school shall be established thereon within two years from this date, and if this be declined, that they be, and they are, hereby authorized to treat with those gentlemen, or others, for the purchase or donation of a suitable tract of land for the location of the school, and at such terms as they may approve.

*Resolved*, That until the proposed institution can become legally incorporated, the Bishop and the Standing Committee shall be empowered to manage and direct its affairs, and adopt all means necessary for its establishment; and that said Committee report its proceedings to the Convocation.

After hearing several further committee and parochial reports, and the discussion of some minor business, the Convocation adjourned *sine die*.

## THE CHURCH ABROAD.

**England.**—The papers record several anniversaries of festivals connected with parish churches. The celebration of Feasts of Dedication is becoming very general, and they are observed with much religious solemnity.

The London *Guardian* states, that the Bishop of London preached on Sunday, the 9th ult., to a very numerous and attentive congregation at Bonn-on-the-Rhine. On the following Tuesday he held a Confirmation, and administered the solemn rite to forty-eight young persons—thirty-six females and twelve males. His lordship delivered a most impressive and affectionate address. "We have much pleasure in being able to report," it is added, "that his lordship's sight is improved, and his general health much benefited, by his visit to Dr. Leuw, at Graefrath." The Bishop proceeded up the Rhine, intending to pass the next Sunday at Zurich.

The monument erected in the nave of Canterbury Cathedral, to the memory of Bishop Broughton (bishop of Sydney), has just been completed. The tomb is composed of Caen stone, and has been executed by Mr. H. G. Austin; the full-length effigy, in a recumbent posture, in alabaster.

The excitement occasioned by the threatened change in the Church service at the Chapel of St. Mark's Training College had not subsided. Nothing had been decided, nor would there be until the return of the Bishop of London from the continent. The following memorial was, in the mean time, in course of signature:—

*To the Right Rev. the Lord Bishop of London:*

MY LORD BISHOP,—We, the undersigned clerical and lay members of the Church of England, beg leave to express to your lordship the pain with which we have heard of the alteration which your lordship has ordered in the services of the college chapel at St. Mark's, Chelsea. We do not express any opinion as to the desirableness of a musical service in ordinary parish churches. But it does appear to us that the permission to retain a musical service in *any* shape in the chapel of a training college implies that our National Schoolmasters therein training may rightly assist in promoting a musical service, under the direction of the clergy to whom they may hereafter be severally sent. This being so, we feel persuaded that it must be most undesirable to accustom them—the future teachers of singing—to a service so wanting in unity and completeness as the form lately ordered will be.

Loud complaints were made that the Church had not had a thanksgiving for the victory at Sebastopol. It is suggested that, when it takes place, the offerings of the occasion be devoted to the suffering families of the victims of the Crimea. The Committee of the "Orphans' and Widows' Fund" thus appeal to the Church:—"A day of thanksgiving is near at hand; a day appointed for offering up our thanks to Almighty God for the success with which He has been pleased to permit the toil and suffering of our brave army and navy to be, at length, crowned. Can a more heart-stirring subject be afforded for the eloquence of our pastors, or the liberality of our countrymen, than the necessities of those helpless beings who are, and those who still may be, reduced to a condition of almost helpless poverty through the self-devotion and heroism of those who have been instrumental, in the hands of Providence, in achieving the success for which we are about to address our thanks to the Throne of Grace. The Committee would fain indulge the hope that their appeal will not be in vain—to the clergy, on the one hand, to advocate the cause of the widow and the orphan, and to the people to respond to it, on the other."

**Scotland.**—In the diocese of Aberdeen, the Right Rev. the Primus has consecrated the newly-erected chancel of St. Thomas' Church, Tillymorgan, and also a portion of the adjoining ground, for the purpose of Christian burial. The new chancel is thus described:—"The chancel of St. Thomas' is twenty feet long by fifteen broad, with a well-proportioned, sharply-pointed arch. It is seated for a choir, is paved with encaustic tiles—those within the sanctuary and on the foot-pace surrounding the altar of a very rich and beautiful pattern; and has an arched organ recess, in which an organ of good and powerful tone has been placed. The altar is of bluish-gray stone, from the neighbouring quarries of Tillymorgan, well polished, and of a length and height rather greater than usual. The credence is a slab of red sandstone, in a hollow recess, surmounted by a somewhat flattish arch, not quite in keeping with the sharp chancel arch and the altar window, which last consists of three admirably proportioned unequal lancets. These lights are to be forthwith filled with stained glass by Hardman, of Birmingham." The church is called St. Thomas', from the hesitation and doubt which seemed for a while to overshadow the attempts at Church extension in this quarter.

In the diocese of Glasgow at St. Andrew's Church, Kelso, the following announcement was recently made by the rev. incumbent during the celebration of service:—

I certify that —— —— having been a communicant of the Roman Church, and having renounced the distinctive errors of that Church, has satisfied me of her fitness to communicate. I therefore give notice that she will this day be admitted to Holy Communion by the Right Rev the Bishop of the Diocese as a member of the Scottish Branch of the Catholic Church of Christ.

In the diocese of St. Andrew's, Dunkeld, the annual meeting was held in St. Ninian's Cathedral, Perth. Many topics of interest were presented, and among the rest, the question of administering baptism by immersion, in connection with a recent publication of the Rev. Mr. Forbes on the subject, gave rise to a good deal of discussion. The Irvingite sect, it appears, are desirous in Scotland, as well as in our own country, of availing themselves of the Church's privileges. Irvingites, we find, when unable to maintain a minister for themselves, are in the habit of receiving the Holy Communion in the Church. A committee was appointed to consider the best means to be adopted for retaining schoolmasters in the service of the Church. By a prospectus distributed to each of the clergy and laity present, it appears that the Bishop proposes to institute a "Diocesan Association for Church Purposes." The objects of the association will be—

I. To organize Annual Collections through the Offertory, and otherwise, for the four following purposes, in rotation, either quarterly, or within such period of the year as shall be fixed upon as most desirable in the circumstances of each congregation, and to keep account of the said collections, viz., for

1. The Church Society, as heretofore.
2. The Educational Schemes of the Church, also as at present.
3. The Endowment of the Bishopric.
4. The Endowment of each incumbency, as proposed in the Church Society's Report for the present year.

II. To raise Subscriptions and make Grants in aid of

1. The Establishment of New Congregations.
2. The Establishment of New Schools.
3. The Provision of Means for the Retirement of Aged or otherwise disabled Clergy.
4. The Education of Children of the Clergy who have large families.

III. To Print and Circulate Tracts, for the benefit of persons who desire to make themselves acquainted with the principles of the Church.

## THE WORLD AT HOME.

CAMDEN AND AMBOY RAILROAD.—Further suits have been commenced against this Company by no less than seven different parties. Mrs. Lincoln Phelps, principal of the Patapsco Institute at Ellicott's Mills, Md., brings suit in her own name, and as the mother of Jane P. Lincoln, who was killed; Miss Myra L. Phelps, daughter of the above, brings suit in her name; seven children of Mr. Alexander Kelly, of Philadelphia, who was killed; Lambert A. Phillips and Rebecca A. Phillips, his wife, in right of said Rebecca, who was seriously injured; James E. Wheeden and Catherine Holsman, also injured.

ANOTHER ACCIDENT ON THE CAMDEN AND AMBOY RAILROAD.—An accident occurred on this railroad on Saturday evening, which narrowly escaped proving most disastrous in its consequences. The train, which connected with the Belvidere Railroad, consisting of three crowded passenger cars, while backing a short distance above Trenton, came in collision with the boom of a schooner lying in the canal, and which projected across the track. So great was the shock, that the end of the rear car of the train was knocked to pieces, and the seats torn up, throwing the passengers in a confused heap in the bottom of the car. The whole train was more or less shattered and crushed, splinters and glass flying in all directions. It was almost a miracle that so few persons were injured; as it was, but two or three passengers were bruised, although every one in the train was terrified at the crash. The conductor fortunately in time signaled the engine-driver to stop the locomotive, or the whole train would have been plunged into the canal.

AMERICAN INSTITUTE FAIR.—The Fair at the Crystal Palace, since its opening, has been very well attended. The American Institute has never before been so fortunate in the selection of a place of exhibition, and the display itself, perhaps, surpasses that of any previous year.

AGRICULTURAL SHOW.—The third annual exhibition of the United States Agricultural Society will open on the 23d inst., in Boston. The exhibition will be one of stock solely, and the premium list amounts to $10,000.

THE NORFOLK PESTILENCE.—The latest advices from Norfolk report the continued abatement of the yellow fever, there being only an occasional death and but few new cases. In Portsmouth, there had been eleven cases and four deaths during the previous three days.

THE INDICTED ALDERMEN.—The trial of these municipal functimaries has excited the utmost interest in the law courts. The motion to quash the indictments against Alderman Herrick was refused by Judge Roosevelt on Monday last; but the District Attorney entered a *nolle prosequi* in the case of Councilman Cooper in consequence of inconsistencies in the affidavits of the principal witness.

FURTHER INDICTMENTS.—The Oyer and Terminer Grand Jury have found two bills of indictment against Judge Stuart—one for bribery and the other for corruption.

AID FOR NORFOLK.—The members of the Boston Police Department have contributed from their own pockets the sum of $165.25 for the relief of the Norfolk sufferers.

COMMERCE OF NEW YORK.—According to the *Journal of Commerce*, the value of imports at this port for the month of September just closed, was $14,021,725, being $245,163 less than for the corresponding month last year, and $3,270,979 less than in September, 1853. The value of imports for nine months of the present year are $37,608,246 less than in the same period last year, and $40,617,008 less than in the same period in 1853. The value of exports to foreign ports (exclusive of specie) for September, 1855, has been $1,287,275 *more* than in September, 1854, and $564,304 less than in September, 1853. The value of specie exported in September, 1855, was $1,831,684; in September, 1854, $6,547,104; in September, 1853, $1,244,191.

INDIAN BATTLE.—A letter in the St. Peter's Minnesota *Courier*, dated Northern West Post, Redwood, states that a desperate battle was fought on the 21st ult., between the Chippewas and Sioux Indians, in which 77 Sioux were killed and 17 wounded. Only four Chippewas were killed.

CHOCOLATE TRADE IN BOSTON.—Few are aware of the extent of the chocolate business, or the supremacy which Boston has obtained in its manufacture. Of the hundreds of thousands of dollars worth of chocolate (in its different forms) sold in America during the year, nearly all is manufactured in that city. A Boston paper says:—"A short time since we had the pleasure of witnessing the process by which the rough bean is prepared for use. In the storehouse on the one side were heaped huge sacks of the cocoa bean, as it arrives from South America and the West Indies, and on the other, tall sacks of the prepared article. In the roasting room the beans are roasted, (not baked,) and then ground. After going through the many processes of mixing and moulding, cooling and sorting, papering and boxing, the mass is ready for sale and for use, and it goes throughout the country."

NORTH AMERICAN PHALANX.—The Fourierite establishment in New Jersey, known as the North American Phalanx, has at length dissolved. All its real estate, in which some $100,000 had been invested, came under the hammer on Wednesday and Thursday of last week, and produced in the aggregate $56,000, or a little over $83 per acre. The whole affair, even by the admission of the members themselves, has proved a complete failure, and serves as another instance of the fallacy of those principles the utter worthlessness of which has already been proved in the Brook Farm Association and other kindred establishments.

PRESIDENTIAL APPOINTMENTS.—The President has appointed James M. Love Judge of the District Court of the United States in Iowa, and Josiah Pierce, Jr., of Portland, Secretary of Legation at St. Petersburg.

NORFOLK AND PORTSMOUTH.—The General Relief Committee of this city through their Treasurer, Wm. H. Macy, Esq., acknowledges the receipt of the sum of $41,305.84 for the relief of the sufferers by the Yellow Fever at Norfolk and Portsmouth. The contributions are as follows:—Amount reported on the 8th inst. $36,193.24; The Liquor Dealers of the City of New York, by R. French, Treasurer, $5,000; Christ Church, New Brunswick, N. J., by J. S. Carpender, $40; Hope Lodge No. 244, Free and Accepted Masons, $30.60; C. & U. J. Smith, $25; Henry Horncastle, $7; Warren Lodge, No. 253, I. O. of O. F. $10. Total, $41,305.84.

CLEAN STREETS.—The streets ought to be clean, says the *Daily Times*. It is reported that the cost of keeping them clean and satisfying those who have the jobs this year, will amount to some $400,000.

OIL FOR CHRONOMETERS.—Among the noticeable minor curiosities in the American Institute Fair is an oil for chronometers and similar purposes, manufactured from the jaw of the porpoise, resisting without congelation a temperature 31 degrees below zero. It is exported largely to England, and is worth about $25 per gallon in its unprepared state.

DISASTERS BY STEAM.—From Lloyd's forthcoming Steamboat Directory, (says the *Cincinnati Gazette*,) we learn that since the application of steam on the Western waters, there have been lost by steamboat disasters 39,672 lives, 381 boats and cargoes lost, and 70 boats seriously injured, amounting in the aggregate to the enormous sum of $67,000,000.

PRESENTS TO THE EMPEROR OF JAPAN.—A splendid pair of chandeliers for the Emperor of Japan, being a portion of the presents authorized by the U. S. Government, (says the *Journal of Commerce*,) were put aboard the U. S. steamship San Jacinto, from the establishment of L. V. Hantwout, to be forwarded to their destination. They are in bronze and gilt, and cost about $500.

ARRIVAL OF A WAR STEAMER.—The French war steamer *Grondeur*, commanded by Lieutenant Gallet of the Imperial Navy, arrived at this port at nine o'clock Monday evening, charged with a commission for the purchase and shipment of thirty five horses, for the use of the mounted *gens d'armes* of the Colony of Guadaloupe. The Grondeur is one of the first steam vessels ever used in France.

MORTALITY IN NEW YORK.—The deaths in this city last week numbered 375, showing an increase of 20 over the mortality of the previous week. Of the number, 126 were adults and 249 children.

MORTALITY IN BROOKLYN.—The total number of deaths in Brooklyn last week was 98, of which 48 were males and 50 females; of these 28 were adults and 70 minors.

## THE WORLD ABROAD.

**Great Britain.**—The Queen, with her Royal consort and children, continues at Balmoral, enjoying the retirement, and interesting herself in the objects and the people of the immediate neighbourhood.

The accounts from all parts of the country represent the enthusiasm of the people on the fall of Sebastopol to have been general and unbounded.

The statue of the late Duke of Wellington, executed by Mr. Matthew Noble, in pursuance of a vote of the General Court of East India Proprietors, as a mark of respect towards the illustrious deceased, has just been placed in the niche appropriated to it in the general court-room at the India House.

Two hundred of the Army Works Corps, recently organized by Sir J. Paxton, departed by special train to Dover, for the Crimea. This body will be followed by 250 others, all first-rate workmen, on the 25th.

Dr. Barth, the African traveller, had arrived in London, and dined with Viscount Palmerston.

It is stated that the expense of printing and stationery for public departments for the present year will amount to £300,470.

The Duke of Northumberland has been expending the enormous sum of £50,000 a-year in rebuilding cottages, farm-houses, and buildings, and in draining lands on his vast estates in Northumberland, to say nothing of the splendid improvements going on in the stately castles of Alnwick and Warkworth.

The death is announced of General Sir George Napier, K. C. B., Colonel of the 1st West India Regiment, which occurred at Geneva, in his seventy-second year. Sir George served in the Peninsular, in the 52d Light Infantry, with distinction.

Ten thousand acres of land in various parts of the New Forest (one of the Crown Forests) are about to be planted. About seventy acres of the New Forest were sold lately by the Government, and fetched £23 10*s.* an acre. The land sold is on the outskirts of the forest, and is covered with furze. It has to be fenced by the purchasers.

One of the curious sights of Jersey is a vinery belonging to Mr. Tennimore, a gentleman of fortune. Throughout an immense long glass building the vines are trained along at a low height from the ground. It produces about £1,600 worth of grapes yearly.

His Majesty the King of the Netherlands has conferred the honour of knighthood (order of the Netherlands Lion) on the Rev. Dr. Gehle, minister of the Dutch Reformed Church, Austin-friars, and chaplain to the Netherlands Embassy.

A live lizard, measuring nineteen inches in length, was posted in Dorsetshire, directed to Dr. Pettigrew, in London, and actually arrived safe and lively, after having undergone no less than eight processes of Post-office stampings.

The Scotch papers notify the death of Robert Müller, whose reputation as a pianist and composer obtained for him, in 1844, diplomas and testimonials from the most celebrated colleges and musical professors in Europe. He was also a friend of Goethe.

The herring-fishery is now over for the season. On the south side and east coast the take is under an average; but, on the whole, the catch exceeds that of any year for the last ten years.

The three partners in the late banking firm of Paul, Strahan & Co., of London, have been committed for trial, and the Grand Jury have found a true bill against them, for felony in disposing of securities deposited at their bank. The trial was postponed.

The London *Illustrated News* says:—"Benedetto Pistrucci is no more! Who has not heard of Pistrucci? It was Pistrucci who made (with the exception of the shillings and sixpences) all the coins of King George III. since the peace of 1815, and the six principal coins of King George IV."

**Austria.**—The Austrian Government has caused the publication of the following announcement in its acknowledged official organ, the *Austrian Correspondence*:—The new state of things may give occasion to a diplomatic contest or a sanguinary strife between Russia and the Western Powers, but it will in no way affect the mediatory attitude of Austria.

**Naples.**—A circular had been given to the police authorities throughout the kingdom of Naples, saying that although Mazza has retired from office, the policy of the government will be the same, and no change is to take place in the conduct of the police towards politically suspected persons. The Minister of War, Prince Ischetelle, who opposed the arbitrary proceedings of Mazza, had also been dismissed.

**Russia.**—It is not always the case, that *inter arma silent artes*; for St. Petersburg journals announce that an Exhibition of Fine Arts will be held in that capital this year, in spite of the war.

**The War.**—The arrival of the *Canada* at Halifax, on Tuesday evening, having left Liverpool on the 30th ult., has put us in possession of a week's later news from Europe. The allies were following up their victory at Sebastopol, by attacking the Russians in their retreat, and with considerable effect. The allies had landed a force of 20 000 at Eupatoria, and they had in all 30 000 on the Russian flank, occupying the villages around. The Russians had retreated to the heights over Rusta. From Sebastopol, we learn that down to the 17th ult. the allies had attempted nothing on the north side, but were concentrating their forces between Balaklava and the Tchernaya, and constantly reconnoitering the left wing of the Russians from the Baidir valley. The Russians were fortifying themselves in the north part, and were constructing new batteries. The French were advancing cavalry and a column of infantry towards Backshi-serai, by the Baidir road. Sebastopol is to be razed and the basin filled up. Letters from the camp mention that the allies were actively preparing for a campaign. The correspondent of the Paris *Patrie*, under date of Sept. 26, says:—"Ever since their retreat, the Russians have continued to fire shells at us, and it would be a mistake to suppose that our armies in Sebastopol are beyond the range of the enemy's batteries on the northern shore and on the plateau. The balls from fort Constantine reach beyond Strelitzka Bay, and they can very easily throw their projectiles into the town. As to the batteries of the other forts, some of the guns in them are so powerful that they can carry shot right over the town and do execution in the advanced siege-works; but although the Russian fire does not cease, it is not very active. The artillery and engineers in Sebastopol are everywhere at work. Fort St. Nicholas, which was left almost intact, has been fortified, and its cannon already replies to the enemy. Any attempt of the Russians to return to the place is wholly out of the question." A letter from Berlin, dated the 23d, says: "Various circumstances at St. Petersburg seem to indicate, that Prince Gortschakoff will soon evacuate the forts to the north of Sebastopol, those forts being only strategic points; but great preparations are making by the Russians for a winter campaign."

From three to four hundred deserters, most of them Poles, had arrived at the allied camp. They said that the demoralization of the Russian army was most complete, and that such was the confusion, from the first moment of the attack, that the soldiers, exhausted with fatigue, remained for twenty-four hours without provisions.

The war in Asia is producing disastrous effects. The troops under Kars are said to be so greatly straitened for provisions that they were eating horseflesh. Advices from Trebizond, dated 6th Sept., announce that the Russians had abandoned Ezeroum and were at Malagulemia.

MILITARY LITERATURE.—American papers are remarking on the absence of all literary effort in the Crimea, and are therein noting—very much to their own glory—a characteristic difference between the surroundings of an American and of an English army. The contrast is fair. The self-laudation is not unjust. Our readers know that, when the Yankees marched into Mexico, they carried with them a printing press, and published a newspaper along the line of invasion. Across prairies, through dangerous passes, over mountains, ranges, sometimes on mules, oftener on men's shoulders, occasionally in wagons—travelled press, paper, type, and ink—editors, contributors, and press men, fighting, foraging, writing, working onward. Infinite were the uses of the press. It carried orders through the camp. Every morning the soldier read in it the story of the previous day. It anticipated the gazettes. It disseminated orders of the day. It perpetuated the gossip of the camp; reflected public opinion in the army; made known every want; supplied every information; exercised, inspired, and animated every heart. Had the Americans been in the Crimea, they would have had daily papers at Balaklava, Eupatoria, Yenikale, and Constantinople; and these papers, reflecting the humors, incidents, and life of the camp, would have ranked amongst the best historical documents on the war. As it is, our soldiers in the Crimea are indebted to the London journals for authentic information of what occurs in the camp itself, and within a mile or two of their own tents. Jonathan is far ahead of us in some respects.—*London Athenæum.*

THE MOUSTACHE IN THE ENGLISH PULPIT.—A writer in a late London periodical states that nearly all the English clergymen, living between two and three hundred years ago, wore the moustache. In his list of those who wore the beard on the upper lip, we find the well known names of John Donne, George Herbert, Robert Herrick, Jeremy Taylor, Thomas Fuller, and Robert South. The famous John Knox and the celebrated John Bunyan wore the moustache. Will this custom be revived?

Imperfect in original

# COMMUNICATIONS.

*For The Churchman.*

## PROTESTANT CATHOLICITY.

NO. II.

There are two objects of pursuit in the world, that underlie so much of its movements that their history would be the history of man. We mean Power and Possession. Scarcely anything is done on the stage of action which has not one or both of these for its aim. Wealth, wisdom, and glory are indeed great levers to raise and transfer them, but neither wealth, wisdom, nor glory would have attractions for a vast majority, if there were not something ulterior—some fancied good in the shape of power,—some more solid in the shape of possession. So true is this, that even the difficulties and divisions in the Church itself have for the most part had no better origin. Take away the idea of power, and nearly one-half of the bitterest controversies fall away,—take away the idea of possession, and the other half would follow. The assertion is abundantly verified in the history of all our earth's temporal concerns, but in none of them more than in the temporal conflicts of the papacy. We do not mean here to charge the fault upon the present generation, nor to blame individuals for the worldliness of a system that has been entailed upon them by successive ages; but if candour and truth are not entirely mute in that system, it must look back upon its own history with confusion as it sees the insatiable grasp at power and possession everywhere, either intent upon securing or augmenting its claims. There are many, too, in the Romish system that must see it in this light,—minds more enlightened than the common mass, who, perhaps, feel disturbed at it, who are too honest to deny, or too well-informed to doubt it, would gladly see it wiped out of memory, if that could be, or what is better, would join in a universal humiliation before God to take away the guilt of the Church, as they mourned over its sins, and in its behalf repented in sackcloth and ashes. But such candid and honest minds—and we doubt not there are such in that system—such minds, whatever be their heartfelt griefs at Ecclesiastical sins, will look for repentance at Rome in vain. Rome never repents, never revokes, never concedes; she is like the god Terminus, with the motto, *Nulli cedo*, and if she appears to yield, it is all under a veil, that she sooner or later throws aside to show that she has not receded, but advanced. With power and possession she poises the destinies of the world, and whenever the balance is against her she only shifts her position for a time,—she tries to secure the largest end of the beam when she finds she has the least weight, and she thus makes up in the furtive stretch of her arm what she wants in its real strength.

Power and possession are the great keys of the Romish system. Not, indeed, those keys that Jesus promised unto Peter and the Apostles. Not those keys of the kingdom of heaven by which the entrance should be made accessible to every penitent and believing mortal—closed only to the impenitent and hardened. Keys that unlocked the door of heaven by proclaiming "repentance toward God"—not toward man, "and faith toward our Lord Jesus Christ"—not faith toward a substitute, a vicegerent, a successor. These were the great keys which Peter held and Apostles held, and all that have followed in their spirit have held and used in the spirit and intent of Him who came to establish a kingdom not of this world,—a kingdom that has nothing in common with its policy, its maxims, or its rule.

These keys of "repentance and faith" Rome has long since laid aside as obsolete, as useless for her purposes,—she has converted "repentance toward God" into penance toward the Church, and "faith toward our Lord Jesus Christ" into faith toward the priest, and the keys she parades, and the keys she now holds, are not the keys of the kingdom, but the keys to all the pomp and pageantry of this world. Who can look at her dignities, and orders, and grades of honour, and elevation from the doorkeeper and the grave-digger to the cardinal's hat and the triple crown of the tiara, without a revulsion of feeling at the contrast between these gorgeous dignitaries and the lowly Jesus of Nazareth? When we see the splendour of the world in the Church as well as out of the Church, can we any more doubt its changed character, and that it has become a kingdom of the world? Where is the impress of that original simplicity and beauty that we so much love and admire in the evangelic page? Where that unassuming, unostentatious retreating from all approach to earthly parade, that wins our affections in the words and life of Paul, or of John, of Peter, or of James? Nay, we cannot see it there, or if it be there at all, alas! it lies buried amid the mass of meretricious ornament that hides every vestige of its existence, and which can now scarcely be removed without tearing away the flesh that it covers, or would hide. The Church there has become one with the world.

Power and possession have always been the rocks and shoals on which the Church has split, and the adversary has never been more successful than when these have been his baits. No man who has any knowledge of himself would desire to be entrusted with either, or to have either conferred upon him as a gift without a fear lest the instrument intrusted to him for good should be perverted to evil. True it is, and perhaps may be retorted as objection, that the Apostles themselves had the promise of power,—nay, they had the gift of power—and they went forth in power, and they wrought in power. Very true. But it was not the power of which we speak. Not the power over men's bodies and souls to dispose of them as we please. Not the power to consign to perdition, or to raise to glory man, woman, or child, *ad libitum*. In a word, not an indwelling capacity and power to do whatsoever it pleases as for good or for ill. The Apostles, and all like them, have had only one power given them, the power to do good—they had no power to do harm. They had no power to do evil even that good might come. Their power was the power of holiness, of goodness, and of grace, and hence it was a power that would never be abused by its very nature, and by the very character of those who had it. Their power was to spread the law with the light and the knowledge of Christ, and their keys of heaven were none other than the keys of repentance and faith. Repentance toward God, and faith toward our Lord Jesus Christ, were the keys that St. Paul carried about him, and we may rest assured St. Peter, when he cast away his sword, had none other.

Thus was the power of Christ working in them mightily by love in the Spirit, and with this it was that they "cast down imaginations and every vain thing that exalted itself against the knowledge of God." It was the power of Christ in them that overcame the world around them and against them—and this power was so distinct from everything that the world calls power, that as if to reverse the very nature of things, it was always most triumphant when it was most trampled under foot, it was celebrating a victory when it was literally crushed.

This was its power. Not that formidable arm that pretended to dispose of life and fortune, and with Peter's fire was prone to unsheath Peter's sword. Not that power that in the overflowings of vindictive wrath would fulminate anathemas without mercy merely to assert authority, and overawe by interdicts, excommunications, and maledictions. Such power had not been given unto men. The power given was the power to bless, and not to curse, and it was a sad day for the Church when power was used for any other end.

The claim set up and asserted by Rome is a temporal supremacy founded on divine authority. She is not so bold as to make this the prominent or even the first claim. She is wise enough to withhold the temporal until she has asserted the spiritual—wise enough at all times to make a show of reason, however little there may be. Thus it is no difficult matter to take possession of the natural world when the spiritual world is at our control—we have the δος που στω to turn our lever for more worlds than one. Only it happens unfortunately for this temporal power, that whilst there is not a vestige of it either in the teachings of Christ or his Apostles, whether by word or example, the spiritual power itself is based on such vague and slippery arguments, that if they are valid there is scarcely anything but what is valid. If on the face of the New Testament God has committed to the papacy the destinies of two worlds—this world and the next—such a claim ought not to rest on any but the most explicit, unmistakeable language. It ought to be guarded against every possible mistake, and even then, as human language is ever so liable to the fluctuations of time, words meaning one thing in one age, and perhaps something more or less in another, we might demand of those who arrogate such power, just the same credentials as the Apostles had and exhibited, although their assertions went no further than the moral and spiritual power of truth—the truth as it is in Jesus. Has the papacy ever performed any miracles? These, at least, she is bound to exhibit for her defence, over and above all arguments she might use—and if she fails to establish her claims in this way, as well as the other, *i. e.*, if she fails to show that God has given her the power to perform miracles, in order to sustain her otherwise most miraculous claim, what are we to say to that claim, but that it is a gross imposition upon human credulity wherever it is received?

Rome is well aware of all this. And hence her repeated efforts, by agencies different in kind and degree and manner, she has attempted variously to get up a show of miracles in place of reality. She has at least had the credit of imitating what she could not originate, and hence we are not without many a history of wonderful things, no doubt, if they were all true, and we could almost say still more wonderful if they are not true. For that men should love to resort to fiction in so serious a matter, where they can have the unsophisticated truth, this seems more miraculous—a strong, a strange delusion, sent to confirm one delusion by another, because "men love darkness rather than light." In such cases the miracle lies more in the credulity of the deceived, the arts of the deceiver, and the daring impiety which, like the magicians of old against Moses, would bring discredit upon real miracles by the juggling artifices of imitation. The pretended miracles of Rome have the natural tendency to destroy the evidence from the miracles of Scripture.

C. F. C.

*For The Churchman.*

## PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. VII.—THE EXPULSION OF ADAM AND EVE FROM PARADISE; AND THE HEREDITARY CONSEQUENCES OF THE FIRST OFFENCE.

Before the expulsion of our first parents from the garden of Eden, we must take notice of the following recorded facts. "And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them."

Every devout and careful reader of the sacred volume must have noticed and admired the perspicacity of the noble mind of Adam; and every man who knows the value of a superior intellect, must be proud of his own descent from such a father. Adam perceived, even from the sentence which God had passed upon his wife, that his wife, and of consequence himself, would live and propagate the human race; and Adam was so greatly elated by that discovery, that he called his wife's name Eve, because she was to be the mother of all living. Adam had received his wife anew, and from the hand of God, and as a being who was alive from the dead. Life is God's first, and best, and greatest gift. Life is the best and happiest inspiration of the Deity; and death the heaviest penalty which any creature can endure; and more especially when death is extended to both the human body and the human soul. And hence we read, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Adam would behold in Eve an object of divine complacency, and the joyful mother of the promised Saviour of the human race; and Adam would embrace and love his wife more kindly than he did, even on that happy day on which he first received her at the hand of God. He first received her newly made, and warm from the hand of that Almighty Being who had breathed into her nostrils the breath of life: now he receives her from the hand of God, as Abraham received his only son, snatched from the pit of destruction, alive again from the dead, and as the joyful mother of a renovated world.

"Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them." The foregoing words have recorded the only religious institution after the fall, the institution of brute sacrifice, the real antecedent of the "Lamb slain from the foundation of the world." The institution of brute sacrifice was typical of Christ, the real antetype, and the atonement; and it was intended to elucidate the promise of redemption, and to excite in the minds of the worshippers of God a devout and constant expectation of the promised seed. And the fact that the Almighty clothed Adam and his wife with the skins which had been flayed from the bodies of their victims, was adapted to afford an additional elucidation of the religious meaning of brute sacrifice, and an additional confirmation of its divine authority. And for those reasons, while all their sacrifices contained a religious, and a divine assurance of the promised seed, and of the redemption of the world, they furnished mankind with clothing which covered their nakedness, and gave them a divine assurance of the mercy of Almighty God in the forgiveness of their sins. For what, indeed, is the religion of mankind, but, in the present world, the pardon of our sins, and in the world to come, eternal life? He that has recourse to God alone for the forgiveness of his sins, must needs be penitent; and he that cherishes within his heart an ardent expectation of eternal life, will purify himself even as God is pure. It is utterly impossible for any man to set his affections upon things above, and yet to live a life of wickedness on earth: and in like manner, it is utterly impossible for any man to live in the criminal indulgence of any carnal desire, and to be living at the same time in communion with God, and to be cherishing within his heart a devout and ardent expectation of eternal life. We cannot reconcile any human impurity with that holiness without which no man shall see the Lord. We cannot be the servants of sin and the servants of God. "For to be carnally minded is death; but to be spiritually minded is life and peace."

The coats of skins with which the Lord God was pleased to clothe Adam and Eve after their repentance, and the promise of redemption to mankind, contain the real antecedent of the wedding garment. Human clothing is a visible type and pledge of our redemption. But for the first offence mankind had never needed clothing; and but for our redemption, mankind had not been clothed. God, no doubt, intended that we should carry about on our persons the external proofs of our redemption. If all mankind were to regard all human clothing as a token of divine mercy, and as a visible, although a conditional assurance of eternal life, it would convert their vanity into gratitude, and their pride into devout thanksgiving; and every article of human clothing would become a religious badge, and a divine phylactery; and like the peace of God which passeth understanding, would keep our hearts and minds through Jesus Christ. We should then be clothed with humility; we should then wear the wedding garment; and we should be prepared to sit down at the marriage of the Lamb.

It has appeared to us that the parable of the wedding garment was entirely founded on the clothing of Adam and Eve after the fall; and that, when the Lord God clothed them with the skins of their sacrifices, he thereby reunited them in marriage. For it is manifest that, if the coats of skins with which the Almighty clothed Adam and his wife after the fall were the real antecedent of the wedding garment in the parable, then must the parable itself be founded on the clothing of Adam and Eve after the fall, and then also must the clothing of Adam and Eve be the real antecedent of the marriage which the king made for his son; since the Messiah sprang from that reunion, and so did all the human race, and so did the redemption of mankind. "The kingdom of heaven is like unto a certain king, which made a marriage for his son." This cannot have any antecedent, excepting in the original promise of redemption, and in the reunion of Adam and Eve after the fall; and the phrase, "like unto," would clearly imply the pre-existence of the thing with which it is compared. "And he sent forth his servants to call them that were bidden to the wedding, and they would not come." Herein is meant the commission which Jesus gave to His disciples to preach the Gospel to the Jewish people. "Go ye, therefore, into the highways, and as many as ye find, bid to the marriage." Herein we have the preaching of the Gospel to the world at large. "So those servants went out into the highways, and gathered together all as many as they found, both good and bad; and the wedding was furnished with guests." This is the real character of all Christian Churches from the times of the Apostles to the present day. "And when the king came in to see the guests," at the final day of judgment, "he saw there a man which had not on a wedding garment,"—that is, repentance and pardon through faith in Christ. "And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless." And well he might be speechless, since he could not have any feasible excuse. "Then said the king unto his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." And such will be the final doom of all who shall be found without the wedding garment of salvation in the last day; for they will have no part in the inheritance of Christ and of God.

"Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life." And we are happy to learn, from the testimony of the sacred volume, that Adam and his wife did not leave the garden of Eden unforgiven, nor without the visible tokens of redemption in the garments which they wore. They were, no doubt, exceedingly unwilling to depart from the place of their original abode. And although it was the place in which they had transgressed the commandment of God, and had rendered themselves guilty and wretched thereby, yet it was the place in which they had found mercy at the hand of God, and the promise of redemption to mankind. The last look at that beloved spot would certainly produce a keen sensation in their minds, and they would leave, no doubt, in tears. But, at the same time, they would not have any cause to leave the garden of Eden in despair, since they would carry on their bodies the external tokens of redeeming mercy, and of God's forgiveness; and they would carry in their hearts the promise of redemption and eternal life.

"So he drove out the man," are words which would indicate that Adam was unwilling to leave, and that the Almighty employed force to drive him out from thence. The force which He employed, we may infer from the narrative, were the cherubims and the flaming sword. In every case recorded in the sacred volume, the cherubims are emblematical only, and are not beings who have a positive and personal existence; and we have reason to believe that the cherubims are emblematical of the divine agency and presence. What was the appearance of those cherubims which expelled our first parents from the garden of Eden, we have no means of ascertaining. Adam himself well knew that they were a visible symbol of the divine presence, and he therefore obeyed the heavenly injunction. "And he *placed* at the east of the garden of Eden cherubims and a flaming sword, which turned every way, to keep the way of the tree of life." The word *placed* would seem to imply that they were rendered stationary; or otherwise, indeed, Adam and Eve might have returned to Eden. The flaming sword might have been flashes of celestial light shooting in all directions. The Jewish writers seem to be agreed that the cherubims continued at the east of Eden until the time of the flood, which has been rendered highly probable, and that on several accounts, and more especially the following:

After the murder of Abel by his intolerant and cruel brother, we read, "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." And from the foregoing words we do think that we may safely infer that the cherubims were there in the time of Cain, since *that* miraculous manifestation is called "the presence of the Lord,"—that Adam and his family were accustomed to assemble within the sight of that miraculous illumination for the worship of God,—that the practice of Adam and his family, in assembling for public worship before that miraculous manifestation of the divine presence, is the real origin of turning our faces towards the east in the public worship of Almighty God,—and lastly, that we may regard these words, "And Cain went out from the presence of the Lord, and dwelt in the land of Nod," as recording the apostacy of Cain, in ceasing to assemble with the family of Adam in the public worship of God before the divine presence.

Still, when we look over the pages of the Bible, we find ample cause to justify the conduct of God in his expelling our first parents from the garden of Eden. The garden of Eden was a suitable place for the residence of innocent beings; but it would have been an unsuitable place for the probation of fallen beings. And, moreover, it would have been inconsistent with the sentence of mortality upon mankind; and *that* we do conceive must be the real meaning of these words, "Lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." An everlasting probation would have been a contradiction, and an exemption from the evil of mortality would not have been consistent with the merciful design of God in the probation of mankind; neither would it have been consistent with the everlasting welfare of the human race. Judgment tempered with mercy must be the character of the government of this world, and it must constitute the religion of mankind in our present fallen condition. On the one hand, we need the most decisive evidence of our fallen condition, and of the displeasure of God towards the sins of mankind; and on the other hand, we need the most decisive evidence of the mercy of God in the redemption of mankind; and such has been the character of every divine institution since the fall. Such was that of the rite of sacrifice, as instituted by the Deity in paradise—such was the religious character, and such was the design of the cherubims and the flaming sword, which turned every way, to keep the way of the tree of life; for while that miraculous manifestation of the divine presence attested the fact of the fall, and the righteous displeasure of the Deity on account of the first and great offence, it bore ample testimony to the mercy of Almighty God. For before the presence of the Lord the sons of God assembled for the purposes of public worship; and from thence they beheld the tokens of divine acceptance, when they offered up their sacrifices in the worship of God. And even Cain himself well knew the wonted sign; and he knew that "the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect."

Another word upon the cherubims which kept the way of the tree of life:—those visible symbols of the divine presence. We read of no idolatry before the flood; although we do read that the earth was filled with violence. In all probability there was no religion of human invention before the flood; and possibly no human corruption of the original institutions. Violence and cruelty were the prevailing evils of the antediluvian world. And yet we have sometimes thought it possible that the cherubims and the flaming sword may have been made the pretence both for the worshipping of angels and for the worship of fire. It had been always made a pretence for idolatry, both among the Pagans and the Romanists, that we need some external and visible object to fix our attention upon in the worship of God. But we would ask such persons, do we need the help of any finite object to fix our attention upon that Being who is infinite? Do we need the help of any visible object to fix our attention upon a Being who is invisible? And do we need the help of an external object to fix our attention upon that Being who is to be found only within our own hearts? Those words of our Blessed Redeemer to the woman of Samaria are of inestimable value, and they contain a truth which until that very hour had never been fully revealed to mankind, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." John iv. 24.

The rapid spread of wickedness among mankind, afforded the most decisive evidence of the fact of the fall, and of the consequences of the first offence. All moral evil multiplied with social crime; and by those means physical evils of all kinds were aggravated and were multiplied. Polygamy opened the floodgates of vice; and injustice practised on the weaker sex, soon paved the way to universal violence. And hence we read, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved Him at His heart." Gen. vi. 5. The foregoing language of holy writ is confessedly impassioned, and is highly hyperbolical; but yet it would of necessity imply the universal corruption of our nature, as well as the universal infliction of the penalty of sin upon mankind. The ancient prophets have employed similar language when they were speaking on that subject; and language equally impassioned has been employed in the Psalms. The Apostle Paul has said, "For all have sinned and come short of the glory of God." Rom. iii. 23. "For God hath concluded them all in unbelief, that He might have mercy upon all." Rom. xi. 32. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. "How then can a man be justified with God? or can he be clean that is born of a woman?" Job. xxv. 4. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. li. 4.

J.

(*To be continued.*)

*For The Churchman.*

## THE RESURRECTION OF THE BODY.

Archbishop Whately, in his new work on the future state, compares the resurrection to the rebuilding of a house, and says that each person will be clothed with a body which will be his own, because he *feels* it to be his own. As, for instance, if my house is destroyed, and another one is built for me, I shall not complain because it is not the same house, especially if the new house be finer and better than the old. But this is not a resurrection; it is a *re-creation*; and we do not profess to believe in the *re-creation*, but in the *resurrection* of the body. This article of the Creed is a great mystery, beyond human comprehension and explanation; yet it is not more a mystery than the *existence* of the bodies which Chemistry tells us are undergoing change continually, so that we have not, at manhood, an atom that we had in infancy. Indeed, this change is perceptible to our senses; the infant of three days has not the same bulk of matter as the man of full growth. A man in the course of a sickness may lose a large amount of flesh, and after his recovery he may make it up again; but it is evidently not the same flesh which he lost that was resolved into its various gases, and became part of other matter—perhaps of another man. Still, notwithstanding all these changes, we believe that he has the same body. The body of an infant a week old is *identical* with the body of the man thirty years old. Now, how is this? St. Thomas Aquinas, and the schoolmen following the philosophy of Aristotle, hold that matter was composed of substance and accident. The *accidental* part is that which is an object to the senses, and the *substantial* which was beyond our senses—something (as the word *substantia* implies) standing under, and consequently invisible; the accidents, on the contrary, are what we can see, taste, smell, handle, and the like; in short, anything that the senses can take cognizance of.* The *accidents* are, of course, subject to perpetual change, but the *substance* we believe to be unchanged. The body, at all ages and in all conditions, has the same *substance*, although every atom of the *accidental* body be changed. Moreover, the *substance* underlies and pervades every atom of the *accidents*. A wound received in childhood bears the scar, although every atom of its flesh has long since been resolved into other matter. Now, how is this to be accounted for? Why is there the same scar upon the tiny arm of the infant and the brawny arm of the man? The *substance* of the infant and of the man is the same. Is it not, then, this *substantial* body which is raised to incorruption? Take the case of an infant dying three days old; does it rise an infant of three days? Shall a man who is born lame be lame also in the resurrection? Or is there difference of colour in the resurrection? Then must that body which is raised be the *substantial*, and not the *accidental* body. It shall be a spiritual, and not a natural body, an incorruptible and glorified body, made like unto the glorious body of our Lord and Saviour Jesus Christ. And the *substance* of the body which is buried is the *seed* of that spiritual body which is raised, although every atom of the *accidental* shall have become parts of a thousand other bodies. We may, then, regard the resurrection as *substantial*, and not as atomic or *accidental*. So that we may rise with the very same bodies which we now have, there is no need to suppose a re-creation or re-building. A moment's consideration will demonstrate to our minds that the *substantial* is the *real*; if our bodies were merely *accidental*, they could not exist very long; but there being under the *accidents* or *substance*, they may be, like our souls, immortal. If it be asked what is this *substance*, we can only answer, in all humility, that we know not; we only know that the unseen is more real than that which is seen. To quote the words of another, on an analogous subject—the soul:—"We do not know the full meaning of the term *material*. We really know not wherein the elements of matter consist. We know some of its *properties*. We are unacquainted with its ESSENCE (essentia and substantia are often used synonymously); it may possess attributes or assume forms, or be resolvable into an infinite subtlety, *which our senses cannot recognize, and our power of thought cannot conceive*. What we call spiritual—the human soul—*may*, in fact, be an infinitely finer modification of matter, far too subtile to be appreciated by our present powers. Most religious persons shrink from what they call 'materialism' in doctrine, as a species of infidelity; but is not this because few reflect on the true nature of matter, or how little we know of its capabilities? They think of *material* as world-perishing, and fancy that which is immortal must be mere *spirit immortal*. Now, the fact is, that it is not the property of matter to be destructible, but indestructible, and to exist under ever-new and varying forms of combination. And there is no reason why a material soul might not undergo, during a stage of its existence after the death of the body, a purifying and ennobling change, fitting it for that state into which nothing defiling can enter. The flower which fades, and droops, and perishes, and vanishes from our sight, may enter into new combinations, and soon again appear in the form of some other flower of far richer hues, and of infinitely higher fragrance and beauty."†

And after all our investigations, how little do we know! What does advancing science reveal to us but the infinity of God, and the littleness of finite man? With the humility and faith of a little child, let us, then, receive that which it hath pleased God to reveal, saying only, "Speak, Lord, for Thy servant heareth."

W. F. B.

STATUE IN ST. PAUL'S CATHEDRAL.—The *Daily News* relates that the Government having determined that a monument in marble, to cost £5,000, should be placed in St. Paul's, in honour of the Duke of Wellington, caused four sculptors, Messrs. Bailey, Foley, Gibson, and Marochetti, to be invited to submit to Sir. Wm. Molesworth designs for the above-mentioned work, upon the usual understanding that the author of the best model should be commissioned to execute the monument. The last two declined the invitation. Messrs. Bailey and Foley produced their models at the appointed time, viz., the 31st of March last. The committee allowed two months to elapse before they vouchsafed to remark upon the works submitted to them; and then Sir Benjamin Hall wrote to the two competitors, stating that it was his "painful duty" to inform them that he could not recommend the execution of either of their designs to the Government. Upon this Messrs. Bailey and Foley offered to prepare fresh models; this was declined, and the prize was very shortly after awarded to one of the non-competitors—Baron Marochetti. The *Athenæum* states that Messrs. Bailey and Foley were paid £300 each, according to agreement, for their models, which they were warned that there was no pledge to accept. So that whatever breach of etiquette there might have been in the after selection of Baron Marochetti, there was none of faith.

* According to this philosophy, all objects were referable to ten heads—Substance, Quantity, Quality, and seven heads of relation. These ten heads, or categories, were a metaphysical classification, according to which every conceivable object was supposed to be divisible. The first, *Substance*, expressed the *Quiddity* of an object—*i. e.*, what it is, *quid est*: the other nine categories expressed its *accidents*. Now, it was held that there were two sources of knowledge—*sense* and *intellect*. (S. Thom. Opus, c. 29, p. 400) Of these, *sense* was exclusively conversant with the *accidents* of things. For "sensus est cognosciterus accidentum." (Summa Theol. i. 78, 3.) But the substance, or Quiddity, was an object for the intellect alone. "Quidditos rei sensibilis est objectum intellectus proprium, est dicitur in 3 de Anima." (Opus xxix. p. 500.) And again, "Quidditus rei particularis in particulari non spectat est per se objectum ad illos sensus exteriores, cum quidditos ista substantia sit, et non accidens." (Ibid. p. 401.) Hence it was held that "Substantia de se, in quantum substantia, locum non occupet."—*Wilberforce on the Eucharist.* Lond.: Mozeley. p. 108.

† "From Oxford to Rome." Lond.: Longmans. p. 83. Vide also "Wilberforce on the Eucharist," p. 81.

*From the Overland Bombay Times.*

## The Spiritual Presence in the Eucharist.

CORRESPONDENCE BETWEEN THE BISHOP AND ARCHDEACON OF MADRAS.

NOTICE:—The following statement and correspondence are printed to facilitate their circulation, with a view to inform the friends of the Archdeacon of Madras, in India and England, of the circumstances which have unhappily occurred in that Diocese, in which he has most unwillingly become involved, and to enable them to form a correct opinion of the course he has judged it his duty to himself and to the Church to pursue, in the painful position in which he has been placed.—Madras, May, 1855.

STATEMENT.

On the 4th Sunday after the Epiphany, the 28th day of January, 1855, the Rev. Henry Taylor, the Senior Chaplain of the Cathedral of Madras, preached a sermon, in which the following passages occurred:

We do not regard the bread and wine merely as signs or emblems. We rather consider them as becoming, through the act of consecration, the body and blood of the Saviour, and, as such, the vehicles of grace to the believer.

We cannot, therefore, regard the Holy Communion as nothing more than a solemn commemoration, calculated to nourish holy thoughts and pious dispositions. We must regard it as an instituted means for the communication of grace, the vehicle of communication being the consecrated symbols which, though they remain substantially bread and wine, effectually represent the crucified Christ.

Some excitement was created among a few persons attending the Cathedral, and Sir Wm. Burton, puisne judge of the Supreme Court, addressed the following letter to the Lord Bishop, residing at Ootacamund, on the Neilgherry Hills, a copy of which, however, I only received two months after it was written, with the letter of the Lord Bishop, dated 28th of March:—

MADRAS, February 2, 1855.

MY DEAR LORD BISHOP:—It is with great regret that I have to call your attention to a subject, which has caused me and many sound members of our congregation at St. George's Church, great pain, and in fact, has had the effect of driving me and them from attendance there, since we have lost the confidence we have had occasion to rejoice in so long, and to be thankful for, that we should hear only the scriptural doctrines of our Protestant Church enforced from its pulpit.

On Sunday morning, the 28th January, the Rev. H. Taylor preached a sermon in St. George's Church, upon a text in the Psalms, "I was glad when they said unto me, Let us go up unto the House of the Lord." He took occasion, very properly, to mention amongst the blessings thence derived, the administration of the Holy Sacrament of the Lord's Supper; but, in so doing, he expressed himself clearly, unequivocally, and unqualifiedly—I mean unqualified in any part of his sermon—as follows:

"By the act of consecration, the bread and wine become the body and blood of Christ."

He said, moreover, that our Church—in the Catechism—teaches (or says,) the same thing, in the words, "which are verily and indeed taken and received by the faithful in the Lord's Supper."

I do not trouble you with any comment on this peculiar doctrine, but leave that, as it is my duty, to your lordship, whose duty it is to "banish and drive away all erroneous and strange doctrine contrary to God's Word." I have done my duty in bringing it to your notice, being ready to affirm what I report at any time and in any manner I may be lawfully called upon to do so. I have not written this until, after communicating with the Archdeacon, I have ascertained from him that he has not represented, and does not intend to represent, the matter to your lordship.

I remain, my dear lord, your lordship's faithful servant,
(Signed) W. W. BURTON.

Being at this time, (that is, early in February,) on the most intimate terms with the Lord Bishop, I immediately wrote to his lordship several private, and, I must maintain, privileged communications, remarking on the subject in our usual free and confidential style; to which, however, to my great surprise, I was not favoured with any reply whatever.

Most of the reverend clergy residing at and in the neighbourhood of Madras, were at this time in the habit of meeting at my house and breakfasting with me, by invitation, on the first Tuesday in each month, on which occasions it had always been usual to refer to any subjects of interest to the Church at large, and especially to the Diocese; this friendly meeting having been commenced by myself, in the year 1848.

Understanding that many unfounded reports were in circulation, relative to Mr. Taylor's sermon, and that errors of the most serious character were imputed to him, naturally creating much anxiety in the minds of the reverend clergy, I felt it right, on one of these occasions, to read to them an extract from the sermon, and, on a subsequent occasion, a paper, in which his views on the subject were explained on "that the bread and wine, by the act of consecration, became spiritually the body and blood of Christ to the faithful receiver, although they substantially remain bread and wine;" at the same time, however, stating the intention with which I read the paper, and expressly requesting that no remark on the subject might be made.

While it has been necessary to refer to the sermon of the Rev. H. Taylor, in order to explain the circumstances in which the following correspondence originated, it should be observed, that I have carefully guarded myself, for obvious reasons, from expressing any opinion on the doctrines contained therein. In my confidential communications with the Bishop, however, I remarked that one passage in the sermon was incautious, and, viewed by itself, objectionable, but it was qualified in the context; on which latter point I much regret to find I differ so seriously from the statement of Sir W. Burton.

Some weeks had now elapsed, during which I had not been favoured with any communication whatever from the Lord Bishop, on this or any other subject—my private letters and those on business alike remaining unanswered—until, at length, to my extreme astonishment and concern, the following letter reached me, dated Ootacamund, March 28, 1855:—

*To the Venerable Archdeacon Shortland:*

VENERABLE SIR:—It has been brought to my notice that you have permitted the Rev. H. Taylor to read, at your last clerical meeting, an explanation of an extract from a sermon which I had previously condemned, and which I had told him in a letter, that no explanation could do away with the wrong impression his words were calculated to produce.

I cannot express to you the concern that I feel, at your thus giving countenance to, and taking advantage of your position to uphold, views which your Bishop has declared to be incompatible with the teaching of the Church of England. You ought to be my representative at the presidency, not my opponent.

I consider, too, that a meeting which was called for other purposes, to bring forward a controversy on which your Bishop had to decide, was a most unwarranted proceeding, and one which, if repeated, must lead me to put an end to such meetings altogether.

I have now to direct, that at your next clerical meeting you read the accompanying papers, without one word of note or comment by yourself, or those present, and to request as large a body of the clergy as possible to attend on the occasion. The letters are to be read with the headings exactly as they are forwarded to you.

You will please return them to me, after you have read them. If you require to keep a copy of any of them, you have my permission to do so.

I have the honour to be, venerable sir, your obedient,
(Signed) T. MADRAS.

To this I replied, under date, Madras, the 5th April:—

*To the Right Rev. the Lord Bishop of Madras:*

MY LORD:—I have the honour to acknowledge the receipt of your lordship's letter of 28th ult., with its enclosure.

The respect which I owe to myself, and to the office I fill, as a dignitary of the Church, obliges me with the deepest concern to observe, that a communication, expressed in such terms, was probably never before addressed by a bishop to an archdeacon, and I beg respectfully to inform your lordship, that I cannot recognise your right thus imperatively to order what I shall do, and what I shall say or not say, on the occasion of receiving my reverend brethren, in my own house and at my own table. Had your lordship addressed me in the usual courteous terms, I should unhesitatingly have complied with your wishes.

I beg to suggest, that the most proper mode of making a formal communication of this nature to the reverend clergy, would be by assembling them at the Cathedral for that purpose, and should your lordship deem it expedient, under the circumstances, I will direct the Registrar of the Archdeaconry to request their attendance there, when the papers forwarded by your lordship shall, under your direction, be duly communicated to them; but I am much grieved to testify, that the statement contained in the letter of Sir W. Burton, which forms part of these documents, is—though most unintentionally, I feel sure—very seriously incorrect.

I must, at the same time, explain that your lordship has been misinformed—I trust not by one of the reverend gentlemen who partook of my hospitality—as to what occurred in my house on the occasion to which you refer.

The Rev. H. Taylor's language and sentiments had been so grievously misrepresented, that I felt it my duty to afford my reverend brethren, who could not but be alarmed at the exaggerated statements which reached them, an opportunity of knowing the real state of the case; and I therefore myself read the paper explanatory of his views, requesting, at the same time, that there might be no discussion whatever on the subject, and there was none.

Your lordship—I must beg to remind you—did not favour me with a single line, expressive of your judgment on this painful subject; but, though you had done so, I should still have considered it highly expedient, that the reverend clergy who favoured me with their company, should be informed of the precise doctrines which had been preached, as thus only would they be able duly to understand and weigh the condemnation which, it appears, your lordship has pronounced.

I have the honour to be, my Lord, your lordship's most obedient servant, (Signed) V. SHORTLAND, Archdeacon.

His lordship then addressed to me the letter dated, Ootacamund, April 17:—

*To the Venerable Archdeacon Shortland, &c.:—*

VENERABLE SIR:—I duly received your letter of the 5th instant. You speak of the surprise and pain which you felt at the unusual style of communication of the 28th ultimo, but the least reflection

must have convinced you that your own extraordinary proceedings left me no option to adopt any other.

If a communication addressed in such terms was never before addressed by a Bishop to an Archdeacon, it is because it is more than probable that no Archdeacon ever before gave such occasion for it.

From the very commencement of this unhappy business your conduct has been open to animadversion. To have made yourself a partisan, when a grave question of doctrine was referred to your Bishop, was an inexcusable fault in one in your position; but your extraordinary letters to me in order to induce me to coincide with the views of the Reverend Chaplain's Sermon, were most objectionable. Was it the way to speak of a subject which had been referred to the Bishop in most respectful language by a gentleman in an exalted situation, distinguished alike for his urbanity and attachment to the Church of England?—"This latter opinion may not square with Madras views which I fear savour too much of Zuinglianism, but it is very extensively embraced and admitted in the Church of England, and not all the Sir W. Burtons in the world will ever bring the Bishops and Clergy to see eye to eye on this controverted question." Was this the mode to speak of gentlemen such as Sir William Burton, the Hon. Mr. Elliott, Dr. Sanderson, Major Pears, and others who had left the Cathedral because they believed "another doctrine" had been preached to them than that to which their ears had been accustomed to listen? "An improper excitement has been raised by one or two, I fear I must say prejudiced and self-willed persons, running from house to house, and conveying exaggerated and partial impressions to those incapable or unwilling to judge for themselves;" and again, "it is now, as ever in Madras, a few idle people run from house to house tattling about matters of which they either know nothing, or at least should think of much more soberly and prayerfully, and humbly too, until a ferment is excited!" I put it to your sense of right, if this was the language to be used, when a question of deep and overwhelming importance had been referred in the most respectful terms, and by more than one gentleman, in the highest position, for the consideration and decision of the Bishop; and if it did not leave that Bishop to feel that he had no help to expect in it from his Archdeacon, who had in such terms prejudged the question, and made himself a partisan in it? And I do not hesitate to say that your subsequent conduct in permitting Mr. Taylor to read his explanation or vindication of his views, when you well knew that the question was at that moment before your Bishop, was most improper, and, I will add, the most outrageous act, in one in your relative position to the Bishop, that I have ever known; and if, as I farther believe, you know that the vindication was not an answer to misapprehensions of the congregation, but was an answer to the Bishop's letter to Mr. Taylor, on the subject condemnatory of his views, then it is impossible to use words too strong to mark the utter want of decency and order and propriety in permitting it to be read.

Your complaint of my being misinformed on the subject of the meeting surprises me, as I do not see any material difference between the information I received and your own explanation.

According to your own account you read Mr. Taylor's written paper, enunciating his views, *i. e.*, an ex parte statement on a question then at issue with his Diocesan, and ignoring the letter on which I had pronounced my opinion on his views, and this at a time when you could not but have known (from the reverend gentleman himself) that I had as Bishop of the Diocese expressed my decided condemnation of the views as contrary to the Word of God and the teaching of the Church of England.

I now again repeat to you, that if ever such another act of irregularity should occur I shall feel it my duty to issue my injunction to forbid such meeting of the Clergy.

You state that the letter of Sir William Burton is seriously incorrect. I do not know (if even this should be admitted) what it has to do with the question, as my condemnation of Mr. Taylor's views was founded solely and entirely on the extract of the Sermon furnished by the reverend Chaplain himself; but I maintain that the letter is substantially and really correct, and expressed in the most appropriate and suitable terms.

I do not wonder at your forgetting your vow of Canonical obedience in refusing to obey the Bishop's injunction to read the letters he forwarded to you (although it is difficult to imagine a more fitting place or opportunity than where the "vindication" they are intended to condemn was read,) when you can tell me in the last paragraph of your letter that you should have considered it highly expedient, had you heard directly from myself my judgment condemnatory of the views in question, that the Clergy when called together for prayer and mutual edification should be invited and enabled by you to canvass the merits of the judgment of their Bishop.

But now, once for all I must be permitted to say, in all truth and faithfulness, that I cannot regard your conduct in the whole of this unpleasant business otherwise than as an attempt to usurp the Bishop's place and office.

(*a.*) You have prejudged an important point of doctrine, which you knew had been submitted to the Bishop for his consideration and decision, and endeavoured to induce him to coincide in your views without either reason or argument.

(*b.*) You have permitted a paper to be read to the Clergy in vindication of views which your Bishop and Metropolitan have condemned as unsound. It is true you state, "I had not favoured you with a single line expressive of my judgment upon this painful subject;" but you tell me, if I had, you would still have considered it highly expedient that the reverend Clergy present at the meeting should be informed of Mr. Taylor's precise doctrines.

(*c.*) You have disobeyed the Bishop's direction to read his and the Metropolitan's letters containing their views on the subject, although one of these letters is a direct answer to the vindication permitted to be read at the meeting in question; and the Bishop maintains that the place where and the persons to whom the vindication had been read were most suitable for the reply.

(*d.*) You have now received the Bishop and the Metropolitan's views on the subject, and you have expressed no sympathy with them, no desire to uphold them, no regret at having prejudged the question.

You can scarcely be surprised, after all this, at my saying that I have entirely lost that confidence which I was desirous to repose in you as my Archdeacon and representative, and moreover will add that it can never be restored again except by the most unreserved acknowledgment of the great fault you have committed, and the assurance that nothing of the kind shall hereafter occur.

I shall receive no further explanations or any mere apologies, or if they are sent I shall not reply to them.

I shall wait a reasonable time to give you an opportunity of reconsidering the whole question.

I have only to request in conclusion that the documents I forwarded to you may be immediately handed over to the acting registrar of the Diocese. I shall give him instructions as to the further disposal of them.

I am, venerable Sir, yours very truly,
(Signed) T. MADRAS.

## Defence of the Church's Doctrine of the Holy Communion.

[The following remarks have been appended by the Rev. J. H. Ingraham, Rector of St. John's Free Church, Mobile, to a sermon he lately preached there upon the Holy Communion, from the text, "Take, eat, this is My Body," in which he brought out the Church's doctrine of the real spiritual presence in the Holy Sacrament.]

To a consistent Churchman, who shrinks not from the whole gospel of Christ, either to declare it or to hear it, the foregoing sermon may require no defence. But as its doctrine of the Holy Eucharist has elicited some criticism, the rector who preached the sermon has thought it his duty to publish it, that the Churchmen who read it may see whether it be the doctrine of the American Episcopal Church or no.

The sermon is objected to, as teaching the dogma of "transubstantiation." Such *teaching* is not found in the sermon. The "language" of transubstantiation, the *phraseology* of "transubstantiation," the writer admits, is made use of throughout the discourse. But he, at the same time, begs leave to say, that there exists a wide *difference* between the "language" of transubstantiation and the "doctrine" of transubstantiation, as taught by the Roman Catholic Church.* The *language* of transubstantiation is everywhere the language of the New Testament, viz.:

——— *This is My Body.*—Math. xxvi. 26.

——— *This is My blood which is shed.*—Mark xiv. 24.

——— *Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord.*—1 Cor. xi. 27.

——— *The bread that I will give is My flesh, which I will give for the life of the world.*

*The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat?*

*Then Jesus said unto them, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."*

*Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day.*

*For My flesh is meat indeed, and My blood is drink indeed.*

*He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him.*

——— *He that eateth Me, even he shall live by Me.*—St. John's Gospel, vi. portions of 51st to 56th verse, inclusive.

All this is the *language* of transubstantiation, but not the *doctrine* of transubstantiation, as taught by Rome, and as charged upon the foregoing sermon. Everywhere the *language* of Jesus, with reference to the Holy Eucharist, is doubtless that of transubstantiation; but the Church, truly and justly, denies that this language contains the dogma as taught by the Church of Rome.

Yet the Church, while denying the Romish dogma, holds to the phraseology. She retains the words of Jesus, while she repudiates the idolatrous inferences of Rome.

In her earliest teachings to the catechumens within her fold, the Church undoubtedly makes use of the language (so called) of transubstantiation. The 24th question in the Catechism, bound up in the Book of Common Prayer, in reference to the Lord's Supper, is—

*Question.* What are the benefits whereof we are partakers thereby?

*Answer.* The strengthening and refreshing of our *souls by the* BODY AND BLOOD of Christ, as our *bodies* are *by* the bread and wine.

The italics are the writer's. That this is the *language* of transubstantiation, cannot be denied. But does it teach the catechumen the Roman doctrine? No; because the Church distinctly, in her Articles, and in every other manifestation of herself, as a teacher of the truth, denies this doctrine, as not to "be proved by Holy Writ, and repugnant to the plain words of Scripture." Yet the answer of the catechumen is, that the Lord's Supper "refreshes our SOULS *by* the Body and Blood of Christ," as the bread and wine "refresh our BODIES."

Now, if the "bread and wine" do actually refresh our corporeal frame, (which is not to be denied,) the "Body and Blood of Christ" do as really refresh our souls! Here is no antithesis, but identity; and, logically, the Body and Blood of our Lord are here as positively *taught* to exist in this sacrament as the bread and wine are *known* to exist therein! And this, simply, is the doctrine of the sermon. Yet neither that of the Catechism nor that of the sermon is the doctrine of "transubstantiation" *as* Rome holds it! The language is *one* thing, with the Church's interpretation thereof; the dogma is *another* thing, with Rome's indoctrination thereof!

But if the writer were called upon to defend his sermon, as teaching (as certain of his friends allege) the Romish dogma of transubstantiation, i. e., the *change* of the substance of the bread and wine into the flesh and blood of the *man* Christ Jesus, Mary's son, he would be satisfied to leave his defence, this side the New Testament, to the phraseology of the "office of the administration of the Lord's Supper," as laid down in the Liturgy.

The language throughout, of this office, is the "language" of transubstantiation, but not teaching the "doctrine" of transubstantiation, against which error the Church, at every avenue of danger, has lifted up her *caveat!*

There are three Exhortatory Prefaces to the Holy Communion Office. In the first exhortation is this prefatory sentence:

> Dearly Beloved, on ——day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable sacrament of the Body and Blood of Christ, to be by them received, in remembrance of, &c., &c.

This is the *language* of transubstantiation. Some, indeed, may say, respecting it, that the *sacrament* of the Body and Blood is *not* THE Body and Blood!—that the term sacrament is a qualifying phrase! To this we reply, the preposition "of" is a comprehensive particle, and means, and was originally the word "have," or "composed of." Sacrament *having* the Body and Blood, or sacrament *composed of* the Body and Blood! Either of these renderings "of" strictly and philologically bears.

But the writer does not insist on grammatical criticisms to sustain his argument. He has introduced this etymological fact merely to bar objectors, such as he has hereupon encountered.

The second exhortation alludes only to the Holy Communion as "in remembrance of the sacrifice of his death;" a view (but the lowest view) which the Church, as well as the New Testament, recognizes, teaches, and firmly insists upon; but not the only view thereof, as some do erroneously teach within her pale.

A memorial is not a sacrament; else a memorial window would be the outward sign of an inward and spiritual grace. The Holy Eucharist is *more* than a memorial, or it is *only* a memorial. If more than a memorial, it is, *not alone* bread and wine, it is *also* the body and blood of Christ, seen *by faith:* faith advancing before and beyond the senses, and discerning "the Lord's Body," as saith St. Paul.

The third exhortation to the Communion Office has these words:

> Dearly Beloved in the Lord, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread and drink of that cup.

Here the *language* of transubstantiation is again made use of. The Eucharistic Feast is here called the "Communion of the Body and Blood;" and the bread and the wine in the cup are pointed to *as* that Body and Blood.

All that the writer claims is a candid reading of the sermon, and he is assured that it will be conceded that it comes within, rather than transcends, the liberty of the Liturgy, not to speak of that of New Testament phraseology.

In the prayer immediately preceding the Consecration are to be read these words:

> Grant us, therefore, O gracious Lord, so to eat *the flesh* of thy dear Son Jesus Christ, and to *drink his blood,* that our sinful bodies may be made clean *by his body,* and our souls washed *through his most precious blood.*

The italicising is the writer's, in order to bring more readily to the reader's eye the subject in question.

What but the rigid *phraseology* of "transubstantiation" is the foregoing extract? For what purpose is language, if not to express mental facts? Surely not mental fictions! It is made use of by the Church to guide, not to mislead. It is not a trumpet (when the Church makes use of it) that gives, or ought to give, an uncertain sound. The Romanist will point to this and the preceding extracts at large, and say to us, "You teach transubstantiation, for your Church makes use of its language!"

We reply that "we borrow the language from the Gospels, and from the lips of Christ; but that Rome has framed out of it a superstitious dogma that neither Christ, the New Testament, nor the Anglican Church recognizes. We *believe* that we do verily eat the flesh and drink the blood of Jesus Christ, God and man, when we eat the sacramental bread and drink the wine; but we deny that the bread and wine are incarnate, *in esse,* and the very flesh and blood of the terrestrial body that hung bleeding on the cross!"

*So* the Anglican Church would answer the transubstantiationist. It is *not* a "distinction without a difference;" the distinction is as great as the difference existing between sight and faith! In this case, "seeing is not believing," but we believe, with seeing contradicting and against us! It is *by* FAITH, and not *by* SIGHT, we discern in the "bread and wine" the Lord's Body! This the sermon teaches.

In the Prayer of Consecration are said (by the priest) the words, "He took bread, saying, 'Take, eat; this is my body:' likewise he took the cup, saying, 'This is my blood!'"

Is not this the *language* of transubstantiation? What form of words can be stronger? Yet they are the words of the Son of God! And for making use of these words as a text for his discourse, the writer has received a gentle rebuke as teaching the *doctrine* of transubstantiation; while his sermon that followed, it was said, openly declared it!

"What could be expected from such a text but such a doctrine?" they say.

Truly, what could be expected but the Church's true doctrine; for the Church, fortunately, indorses Christ's words, pro-transubstantiationic as they seem; but she teaches not (as she finds it not in them) the Romish dogma of *change of substance* from bread to flesh, from wine to blood!

The Prayer of Invocation that follows that of Consecration proceeds and says:

> Sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them, according to thy Son, our Saviour Jesus Christ's Holy Institution, in remembrance of His death and passion, may be partakers of His blessed Body and Blood!

Here we pray that we may, in receiving "the bread and wine," be made *partakers* of His most blessed "Body and Blood?" What but the phraseology of transubstantiation is this? Herein the bread and wine are (*partaken of rightly*) recognized to be *the* blessed Body and Blood of Christ! If not so recognized, the Church has a mystic language of her own, and the world another, both using the same words, but expressing opposite ideas by them.

In the Dedicatory Prayer following the Invocation are these words:

> Humbly beseeching that we and all others who shall worthily receive *the most precious Body and Blood* of thy Son Jesus Christ, may be filled with thy grace.

Here is, also, the language of transubstantiation. The phraseology does not hesitate, as the Church shapes it, to *call* the bread and wine, previously consecrated, *the* Body and Blood of Jesus Christ.

After this sublime Prayer of conjoined Oblation, Invocation, Intercession, and Dedication, the rubric directs a hymn to be sung.

We do not regard the Church's hymns as teachers of doctrine, nor would we quote a line of one of them as of any authority. Yet, by usage, the Church has, in a manner, indorsed and recognized them as containing (or if not containing, as not contradictory to) the doctrines taught by her in her formularies of faith.

The hymn usuallly sung at the Lord's Supper is the 93d. It contains the following lines:

"Hail, sacred feast, which Jesus makes,
*Rich banquet of his flesh and blood!*
Thrice happy he, who here partakes
That sacred stream, that heavenly food."

Also, the 96th hymn is often sung at communion, by all communicants, High and Low Church, and joined in, as well as the preceding one, by those who object to the sermon which has given rise to this review:

"Let faith our feeble senses aid
To see thy wondrous love displayed;
Thy broken flesh, thy bleeding veins,
Thy dreadful agonizing pains."

The priest now delivers the consecrated bread to the communicants, and his words are, when he delivereth the bread,

"*The Body of our Lord Jesus Christ!*"

When he delivereth the cup, his words are,

"*The Blood of our Lord Jesus Christ!*"

What do these words mean? It is true, that it will be said by some, who "discern not" the Body of Christ in the Holy Eucharist, that, *paraphrased,* they mean, "*May* the body and blood of our Lord Jesus Christ (who *was* slain,) &c., make clean," &c. They would make it a prayer, with an abstract reference to the historical death of Christ as the potential means of cleansing the body of the present partaker. Then what need of the visible and real *bread* in the priest's hand? a prayer needs no unmeaning outward sign to bring the invisible grace.

The true signification of the words of deliverance, as the Church anciently and now, in her majority, doth recognize, is that they are a priestly declaration! *imperative,* and not abstractly and referentially potential; as follows:

"*Let* the Body and Blood of our Lord Jesus Christ, (which I now give thee,) make clean your body," &c.

The Church, by the rubric which follows the act of communion, confirms her interpretations of what before was in the "Form of Consecration," by directing that in any further consecration of bread and wine, the consecratory service shall end with these words: "*Partakers of His most blessed Body and Blood.*"

From what is written above, it will be seen that the *doctrine and language* of the sermon are sustained; not only by the words of our Lord, who used the "phraseology of transubstantiation," but by the Catechism, the Gospels and Epistles, and lastly, by the Communion Office.

The writer is willing to commit his sermon and its teachings to the testimony here adduced. That his sermon contains the language of transubstantiation, he admits—that his text does, he admits—and he has also shown that the Catechism, the Gospels, the Communion Office, do make use of the same language; and that it is the Church's vernacular on this peculiar dogma. At the same time the writer begs the reader to recognize the distinction between the *language* of transubstantiation and the *dogma* of transubstantiation *as* taught erroneously by the Papists in the Roman Church. If *we* abandon this phraseology because it is *theirs,* we abandon the only vehicle which contains the Church's most comforting and consoling doctrine that the Body of Christ is taken only after an heavenly and spiritual manner, (as saith the XXVIIIth Article;) and yet, nevertheless, "to such as right worthily and with faith receive the same, (continueth this Article,) the bread which we break *is a partaking of the* BODY *of Christ,* and likewise the cup of blessing *is* a partaking of *the* BLOOD *of Christ.*"

* By "Doctrine of Transubstantiation," the writer is of course understood to mean "the doctrine of the real (though verily spiritual) presence of our Lord in this Sacrament.

## FOR THE YOUNG.

### FALSEHOODS OF EXAGGERATION.

Besides the falsehoods which people designedly speak, there is a kind which springs from negligence, hastiness, or a warm imagination. Dr. Samuel Johnson was of opinion that most lying arises from indifference about the truth, rather than from a wish to deceive. People are not sufficiently anxious to correct; they say anything that comes uppermost, or what they think will please, without reflecting whether it be strictly true or not. It is a common error of tradesmen, from a desire to please, or worse reasons, to promise to have work done at a particular time, when they are not sure of their ability to do so, or know positively that they are not able.

Many persons also, either from heedlessness, or design, say what they think will create suprise, without supposing that they are doing any harm. Perhaps there is some truth in what they say, but it is so much magnified or exaggerated, with the view of exciting wonder, that it has the character and effect of falsehood. Such people are in the habit of using the words "vast, immense, grand, splendid, magnificent, superb, tremendous," and others of that nature, when words of a more simple meaning should be employed.

"Father," said a boy one day, "I saw an immense number of dogs—five hundred, I am sure—in the street, last night."—"Surely not so many?" said his father. —"Well, there were one hundred, I'm quite sure."—"It could not be," said the father; "I don't think there are a hundred dogs in the village."—"Well, sir, it could not be less than ten: this I am quite certain of."—"I will not believe you even saw ten," said the father; "for you spoke as confidently of seeing five hundred as of seeing this smaller number. You have contradicted yourself twice already, and now I cannot believe you." —"Well, sir," said the disconcerted boy, "I saw at least our Dash, and another one."

This is an example of erroneous reporting through eagerness to make out a wonderful case. For the same reason, an uneducated man, who had been in the West Indies, hearing some one speak of the sun rising at midsummer about four in the morning, said, "O that is nothing to what he does in Jamaica. I have seen him rise there between two and three." This man did not know that that was impossible, and that we must go towards the poles, and not towards the tropics, in order to see the sun rise very early.

It is common, too, to hear people say that they have not been so warm in all their lives; that some one's gown is the prettiest they ever saw; or that they never were so happy as at Mrs. Smith's party; when it is obvious that they are alleging what is utterly impossible for them to be quite sure of. A little real respect for truth, and desire to follow it at all times, aided by a little reflection on the meaning of the words we are about to utter, would save us from falsehoods of this kind.

There is yet another species of falsehood, which consists in saying one thing but meaning another; this ought to be at all times avoided, the same as positive lying. Persons who resort to this mean practice think that, because they do not lie in the words they use, they do not commit any actual sin or crime. But this is a mere delusion. The lie is committed by the attempt to convey a false or wrong meaning, for the purpose of misleading; and such a mode of speaking is therefore both deceitful and sinful.

In the whole business of the world, truth is of great importance. We should not only observe it in everything relating to ourselves and our neighbours, but we should seek to ascertain it, and hold fast by it, in all things. If we study history, we should endeavour to get the books of best authority. If we cultivate science, we should make sure that we receive nothing which is not satisfactorily proved. Nothing but good testimony can prove the truth of an event: and nothing but experiment, and a careful observation of facts, can prove the truth of anything in science. We should allow no opinion to rest in our minds unless we are certain, and have taken pains to make ourselves conscientiously certain, that it is right, and not founded in error. Every wrong opinion, or supposition of what is false, tends to do harm in the world; while everything we know for truth, and every opinion and sentiment that we know to be rightly founded, tends to the good of mankind.—*Chambers.*

IT is to the absence of habits of reading—of frequent intercourse with the intellects of others, in a sister pursuit, that the inaptitude to originality—the perverse reiteration, by some modern artists, of subjects discovered and exhausted by their predecessors, is to be considered in no small degree to be due. The originality of the conception is more thoroughly dependent on the novelty of the subject, than is generally imagined. A new passage in history may mould a new form of composition, and a fresh description of Nature lead to a fresh choice of scenery, more frequently and more readily than the artist may always suppose.—*Collins.*

DIFFICULTIES dissolve before a cheerful spirit like snow-drifts before the sun.

## HEBDOMADARY.

SATURDAY, October 13.—*St. Edward, K. C.*—St. Edward was the son of Ethelred the Unready, and reigned from 1042 to 1066, during which time he benefitted England not a little by his wise laws and good government, being equally remarkable for his piety, his purity, and his wisdom. It was this King Edward who founded Westminster Abbey, where his shrine is to be seen; and some of his paraphernalia is still used at the coronations of the English monarchs.

SUNDAY, October 14.—*Nineteenth Sunday after Trinity.*—The Collect to-day is another prayer for the assistance of the Holy Spirit. The Collect first pleads our own weakness, that without the aid of God we cannot please Him. It then asks His help, that our hearts may be turned, and our affections so governed, that we may not only do our duty, but *love* to do it for the Lord's sake.

WEDNESDAY, October 17.—*St. Etheldreda, V.*—The virgin Queen Etheldreda was born in Suffolk, and having been given in marriage to King Egfrid, she obtained permission at last to retire to a monastery, and live the life of uninterrupted devotion which was most congenial to her.

### NINETEENTH SUNDAY AFTER TRINITY.

The glory of Solomon's reign was the great Temple, erected in honour of Jehovah. "And the priests brought in the ark of the covenant of the Lord, unto his place."—*First Evening Lesson.* 1 Kings viii. 6. During the august ceremonies of consecration, after the sacred ark had been placed under the wings of the cherubim, when the priest emerged from the holy place, a cloud, filling the temple, announced the presence of the Divinity.

Although not permitted, in these latter days, to behold such visible attestations of God's presence, yet we are assured, that where two or three are gathered together, in His name, He is, in spirit, in the midst of that small assembly.

In that wondrous fane, the aged Simeon hailed the appearance of the infant Christ, as the deliverer of his people; and with the tide of parental tenderness gushing to his heart, mingled with deep awe and reverence, embraced in his arms the Holy Babe, expressing his readiness to depart this life, having seen the salvation of God.

By Inspiration's golden stream,
He ponder'd oft; marking the light,
From prophecy's high beacon, gleam,
Amid surrounding night.
For, o'er Judea's fated land,
Had error's clouds in volumes spread,
Judea, whom the Lord's right hand
Had marvellously led.

How changed her splendour—now no more,
By adverse powers, her might is owned;
The Latin eagles' pinions soar,
Where heroes sat enthroned;
Along Jerusalem's ancient streets,
His legion strong, the Roman leads;
No Jewish maid, with timbrel, greets
The heathen chieftain's deeds.

Not thus, when from her guardian belt
Of cedar'd hills, sweet echoes rung,
As Israel's minstrel monarch knelt,
And sacred numbers sung.
Not thus, when Solomon, the wise,
Gathered the wealth of Ophir's soil,
And, gorgeous as the eastern skies,
Shone in the glittering spoil.

Yet not *all* desolate—for still,
With histories on her antique brow,
God's "beauteous temple crowns the hill,"
Where Israel's people bow.
There, Simeon, to his grateful heart,
The Prince of Consolation prest,
Content with mortal life to part,
Within that moment blest.

—*Joys and Sorrows of the Ecclesiastical Year.*

## Adaptation of the Church to our Civil Government and Social Condition.

The American government may be said to rest upon three great ideas, popular sovereignty, constitutional limitation of power, and the federation of states, which are for some purposes independent. The idea of popular sovereignty involves two principles. One, the possesion of supreme political power by the community at large; the other, an equal distribution of that power among its members. We do not believe that the original American idea of popular sovereignty was anything more than this. The Greek and Roman idea went further, and required that the political power of the people should be, not only supreme, but absolute. The idea is gaining ground among us, and has had its advocates ever since the first Revolution. It is, however, inconsistent with the second great American principle of constitutional limitation of power.

This last is an American invention, and one of the two very important additions which Americans have made to the science of politics. The old world knew, and, in fact, still knows, nothing beyond the distribution of power. The executive, the judicial, and the legislative powers may, to a certain extent, be kept distinct, and the body to which the latter is committed may be curiously divided, checked, and balanced; but still the legislature is the supreme power of the state, and that which it determines is the law. The American idea of constitutional limitation of power implies, that some things, the frame of the government, for instance, and certain rights, to which peculiar importance is attached, are placed beyond the power of the legislature. That this is an important improvement there is no doubt. It requires, like everything human, something beyond itself to make it secure. That was found in the English invention of an independent judiciary. Of what value it may be when that ally is removed, as it seems to be in the course of being, we shall, we fear, be better informed hereafter. This idea, of a constitutional limitation of power, seems to require a theory of popular sovereignty of some sort as its basis. But it does not require that that theory should be pushed to an extreme.

In fact, in the formation of the original state constitutions, although the theory was admitted, there was, practically, very little attention paid to the principle, at least to that element of it which consists in an equal distribution of political power. But although the principle of constitutional limitation, seems to require that of popular sovereignty as its basis, at least is supposed in the United States to rest on that basis, it is really inconsistent with that principle, when carried to an extreme; for it is a limitation upon the popular sovereignty which it renders not absolute. It is true, that the formal limitations which are contained in constitutions apply only to the ordinary government, and it may be contended that they do not apply to the people. But the people have delegated the ordinary exercise of their sovereignty, and have provided for the mode in which they will exercise their extraordinary powers of changing the constitution. The limitations then apply to them just as much as to their representatives, until they remove them in the prescribed manner. The doctrine of popular sovereignty does not recognize any classes between which a compact might be formed; but it may recognize the idea of an exalted wisdom, which submits to checks the power which it fears to abuse. It cannot, however, be denied, that the idea is growing among us, that constitutions are no bar to the will of the majority. When that doctrine is established, they will have lost their value; and we may find that the tyranny of a majority, as it is the most irresistible, is the least tolerable.

The third great idea upon which the American government rests, is the second addition which the Americans have made to the science of politics. It is a federative union of states, which still remain, for some purposes, independent. Federation is a very old political principle. In its earliest form it left the independence of the several states composing the confederation entirely untouched. In other forms, that independence was apparently absorbed in the confederation, while it was really suffered to break out in various modes, so as to neutralise altogether the federative power. This was, in substance, the character of the old confederation of these states. The difficulty was, that the confederation could act only upon the states collectively, and not upon the citizens individually. The present constitution removes this difficulty, by enabling the general government to act upon the citizens individually, and it provides against the evils of two concurrent authorities, by imposing limitations on both. These limitations are not liable to the difficulties in which the doctrine of popular sovereignty involves those in the state constitutions; because the Constitution of the United States, although it professes in its preamble to be the work of the people of the United States, is also a compact between distinct and independent sovereignties, which still exist. It is owing to this fact, that the constant changes, generally degradations, to which the state constitutions have been subjected, have not extended to that of the United States.

We have spoken of the federative system as an American addition to the science of politics. But this, as has been already admitted, is only true of certain improvements upon the old notions of federation. These are chiefly two: the admission of the federative government to operate upon the citizens individually, and not merely on the states in their political capacity; and the limitations imposed upon both the federative and state governments, in order that their concurrent authorities may co-exist without danger of collision. The last mentioned of these ideas, is in every sense an American invention. The other is so in the sense of being here first applied to civil government, and in that of having been revived after it had been forgotten. But the system of the early Church, at least after Constantine, was that of a series of federations, one within another, each of which operated directly upon the private Christian, while he was also subject to the authority of his own diocese. In this comparison, it is obvious, that the private Christian answers to the private citizen, the diocese to the state, the Provincial, or, in mere modern terms, the National Church, to the federation; while the province was, itself, included in the larger federations of the diocese, in the ancient sense, and the Catholic Church, which last acted, through its General Councils, only at rare and distant intervals.

Besides the three great ideas upon which, as we have just said, the American government is founded, there are two other ideas, which, by their general diffusion, operate very powerfully on the American government, although not formally recognised in its written constitutions or laws. They do not less concern the Church, than the principles of government; for social principles are not less operative upon the community, and upon the individuals of which it is composed, than political ideas. It is the business of the Church to draw the individuals who compose the political community into which she has entered, into another community distinct from and independent of, but not hostile to, that to which they already belong. This she cannot do, unless she is, in some degree, accommodated to both the social and political ideas, which prevail among those upon whom she desires to operate. This is the view which we are at present seeking to inculcate; but we do so under the limitation, that there are things in the Church system which cannot be yielded to any idea with which they may come in contact, whether political or social. The Church is a divinely given institution, and has her own divinely enacted laws. From these she can never depart. But they are not so rigid as not to permit the development of a human side of her system, not inconsistent with the divine and co-existent with it. This system, the Church should endeavour to accommodate to the social and political systems with which she is in contact. In this duty, we apprehend the American Church has failed.

This failure is the cause of her anomalous position in not having that influence with the great mass of the nation which she ought to have. Not all the parallels which can be drawn between the form of her government and the civil government of the nation, will convince the people of her adaptedness to them and their condition, until changes are made which shall really so adapt her institutions to their ideas, that they shall recognize her as having truly, to some extent, adopted them. That these ideas cannot be adopted to their full extent, is a truth; but it is the more necessary that they should be adopted as far as they can. The parallels, of which we have so often spoken, only bring distinctly before the public eye the discrepancies which exist between the things which are the subjects of the parallel, and do not point out the principles upon which those discrepancies, whose very existence they are disposed to ignore, rest. It is, then, time that the root of the question should be approached, and the principles which the Church cannot adopt, with the reasons upon which she rejects them, considered and explained. This is necessary on account of the people. The Church herself needs, not only a vindication of her refusal to receive certain ideas, but an examination of those which she can receive, in order that it may appear what changes may be made in the human part of her system, to promote her efficiency.

We have been betrayed into a digression, when we were just about to name the two ideas, which, without having been formally received into the political system of the American nation, had acquired so strong a hold upon the principles of the citizens at large, as to be virtually the principles of the government. These are, social equality and freedom of individual action.

The idea of social equality is little better than a chimera. Except in a state of society very little advanced, there will be differences of wealth, knowledge, and refinement, which will break up the dead level of social equality. But the idea of political equality once introduced, the desire for social equality is sure to follow. Yet the elements of social inequality exist, and those whom they place on advantageous ground are only the more determined to maintain their position, because it is assailed, and because it has no legal defences. Hence there is in the United States a struggle constantly going on, between those who desire social pre-eminence for themselves, and those who, not having any claim to such pre-eminence, aim at an universal equality. The latter have the popular side, and the only barriers which the others can raise against them is social exclusiveness. If they desire to repel the claims of social equality, they must retire within some inclosure, of which the law regards them as proprietors, and from which they can thus exclude those whose claims to equality they do not choose to acknowledge. It is one of the greatest mistakes which the Church has made, that she has allowed the erection of such exclusive fortresses on her ground. Social equality is a chimera; but there are things in which all Christians participate which put them on an equality with each other. This religious equality was doubtless designed to diminish the grievances of social inequality. Within its own province it ought to do the work of social equality. This is the more easy, because among true Christians there are points of contact and resemblance, which qualify men for each other's society, more than the differences of secular pursuits disqualify them. It is by the recognition of this religious equality, that the necessary social inequality can be reconciled to the necessary political equality. The Church has not apprehended her mission, so far as she has neglected this truth. Her error has been shared by several of the sects, and even the Methodists, who once apprehended the true principle better than any other of the denominations, are losing sight of that which was one of the main sinews of their strength. They are in the same way losing sight of other principles, which once occupied a similar relation.

It is not necessary to say much on the subject of the principle of individual freedom of action, which we have inherited from our Anglo-Saxon ancestors. We will, therefore, only enumerate again the five principles upon which the American government and American society, not American fashionable society, rest. These are popular sovereignty, constitutional limit of power, a federative connection between independent units, social equality, and personal independence, or individual freedom of action.—*True Catholic for October.*

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.—The 25th meeting of the members of this Association was opened in Glasgow on the 12th ult. The General Committee met in the Merchant's Hall at 1 o'clock. The Earl of Harrowby took the chair. In the afternoon, at 5 o'clock, the Lord Provost gave a brilliant entertainment, in the M'Lellan Rooms, to distinguished strangers. Amongst the guests were the Duke of Cambridge, the Duke of Argyll, Earl of Elgin, Earl of Eglinton, Viscount Ingestre, Lord Belhaven, Lord Wrottesley, Lord Talbot, Duke of Hamilton, Prince Bonaparte, and the Earl of Harrowby. In the evening a public meeting was held, for the purpose of hearing the address of the Duke of Argyll, the President of the Association for the year. His Grace delivered a speech of great length, the most remarkable passage in which was as follows:—"As Science has now come to a stage in her progress, when she heads the Arts, and flings back upon them her reflected light, so, also, has she now reached a degree of development which casts some rays forward, on questions of higher import than those which she can fully answer. It is in vain that we try to draw definite lines between the physical and the metaphysical—between the secular and the religious. There is a felt relation between the laws which obtain in each; such, indeed, as we might expect to find in provinces of. a universal empire. The consequence is, that in every speculation on those higher questions, on which men will and must speculate—in every system of philosophy, whether ancient or modern, they draw, not merely their illustrations, but not a few of their conclusions, from Science, or from that which passes by the name. If, therefore, her discoveries, and above all, her methods and her history, be but partially and superficially understood, the popular mind will be a perpetual prey to the most specious forms of error.

# THE CHURCHMAN.

NEW YORK, OCTOBER 11, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

### To Correspondents.

Many thanks to "A Clergyman of Western New York." We shall avail ourselves of his hints as occasion may offer.

"Clericus Sexagenarius" is quite right. It is the great object in view. His own contributions towards it will always be welcome.

"Laicus" should send us his thoughts on the subject he alludes to.

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

## NOTES OF THE WEEK.

—The remarks we have copied into another column, from the *True Catholic*, on the "Adaptation of the Church to our Civil Government and Social Condition," suggest some important considerations to us all, but more especially to our bishops and clergy. We have no wish to meddle with the political question that is introduced. It would tempt us to travel out of our legitimate course, and might lead us too far away from our single object, to enter upon a purely political disquisition. But this we may say, that we believe the political institutions of this country are by no means unfavourable to the full development of the Church, if the Church herself, or those who rule in her councils, or who direct her influences, will but be honest and true to their own most sacred cause. The Church has nothing to fear from democracy, if she only maintains her integrity and truth. The kingdom of Him whose she is and whom she serves, "is not of this world." And while she must not be swayed by any worldly interests, she may, nay, she must, exert her own influence upon them. Upon whatever "great ideas" the American government may be founded—and as a Republic, it is not only a "great idea," but a *great fact*, in itself—the Church has her own mission to perform therein, or thereupon; and this, not by any formal or even ideal alliance, least of all by being made a tool in its hands, but simply through the mere instrumentality of her own spiritual institution, and the inherent force of her own divine principles. The doctrine of *equality*, which is brought out in the article we allude to—of equality, that is, either in a political or a social sense—is a totally different affair in the hands of the Church, from what it is, or ever can be, in the hands of the State. It may be quite true, as it is stated, and this not here in the United States only, but wherever any semblance of free institutions prevails—that there is "a struggle constantly going on between those who desire pre-eminence for themselves, and those who, not having any claim to such pre-eminence, aim at an universal equality." But not only can there be no such struggle in the Church, but the principles of the Church contain the very influence which, under God, will be effectual in restraining and subduing such a struggle. And our contemporary, we are glad to see, acknowledges this, when he says, that "among true Christians there are points of contact and resemblance which qualify men for each other's society, more than the differences of secular pursuits"—and he might have added of rank or position—"disqualify them." All this, we know, is not at present, unhappily, attended to as it ought to be. But it resides in the Church, nevertheless; and in proportion as she exerts her influence, and developes her principles, will it come out, and be manifest. The fact is, as is confessed in the remarks we have copied, "the Church has not apprehended her mission, so far as she has neglected this truth." And that she has neglected it, who can look around him and not see only too much and too painful evidence on every side? Does not, for instance, the pew system, show that she has not only neglected that truth, but run counter to it? What says the Apostle? "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, *with respect of persons*." And need we show how this Apostolic principle has been set at nought almost universally among us? Thank God, this evil, at least, is beginning to be remedied; but the true Church principles, of which this is one, must be restored much more generally if the Church is really and truly to apprehend, and honestly and effectually to discharge her mission.

—We present in another page two separate notices of the great doctrine of the Catholic Church—and of our own Church as a branch of it—which is involved in and taught through the Holy Communion.

The first of these is in the form of a most unhappy correspondence between the Anglican Bishop and the Archdeacon of Madras. The Senior Chaplain of the Cathedral at Madras had preached a sermon on the subject, in which he appears to have faithfully brought out the doctrine of the real spiritual presence, as held by the Reformed Church, and as cannot but be held by any Church which prefers a claim to Catholicity, and which adopts such a ritual as ours. But the ultra-Protestant prejudice of a prominent member of the congregation revolted against this, and the Bishop is written to in complaint of such a doctrine having been taught. Belonging unhappily to a school in which the whole sacramental system of the Church is repudiated, the Bishop not only sympathized warmly with the complainant, but severely condemned what he called the Chaplain's "views,"—and, more than this, displayed very unseemly anger against the Archdeacon, because he had, in a truly Christian and Church spirit, sought to clear away the mischievous misapprehension to which the circumstance was giving rise. The Bishop's exhibition, whether as respects his principles or his temper, was most humiliating to the Church; and it is the reflection that there is so much shrinking from spiritual truth, and so much projecting of human infirmity, in any of the Church's overseers, that has so baneful an effect upon earnest and sensitive minds.

The other notice to which we allude, is the defence of one of our own clergy against a similar objection to the preaching of the same great Catholic verity. The rector of St. John's Free Church, Mobile, preached a sermon from our Saviour's own words, "Take, eat, this is My Body," in which he also faithfully brought out the same plain and palpable doctrine of the Church. And the same ultra-Protestant prejudice met him likewise. He had preached, it was insinuated, Romish doctrine. He has deemed it expedient, therefore, to come out with a defence of his position: he publishes the sermon itself, "that the Churchmen who read it may see whether it be the doctrine of the American Church or no;" and he appends to it the elucidatory remarks which we have given elsewhere, and which forcibly establish its teaching as sound and scriptural.

It is of the first importance, we are convinced, to maintain the great doctrine that is at issue in all this. Without it, the Holy Sacrament sinks into a mere ritual ceremony, and is deprived of its divine efficacy; while a vital influence is withheld in the Church, through one of her chiefest channels of grace being thus cut off. Besides, there is a manifest dishonesty in the denial of such a doctrine, since it is plainly taught in the Sacramental Office itself—in the very words themselves, indeed, which are uttered in its administration—unless such words are to be understood as meaningless, or to be revolted against as false—an alternative which could surely never be, for a moment, tolerated in the Church.

—We are constrained in the faithful discharge of our duty, it will be seen, to advert again to the sad anomaly of men who have been ordained to the holy function of the Ministry of the Church, devoting themselves to such secular pursuits, with all their cares and distractions, as those of the newspaper office. We entertain, most conscientiously, very strong opinions upon this subject from the state of things we see around us, yet not one whit stronger than every earnest-minded Churchman ought to entertain, who wishes to have all that concerns the interests of the Church made *real*, and who would not sanction a *sham*. One practical confirmation of the correctness of our views, on this question, it may not be out of place to mention here. We have been informed that two of the most neglected parishes in Pennsylvania are those which were lately in charge, respectively, of the two rectors who were co-editors of one of the Church papers in Philadelphia. And how is it possible it can be otherwise? Why, every parish must be more or less neglected, the rector of which does not give himself up wholly and unreservedly to the daily duties of his pastoral office. But when clergymen take upon them newspaper duties, which involve a constant routine of mental application, of physical exhaustion, of care, and trouble, and distraction without end, it is quite ridiculous to suppose that the solemn engagements of either their ordination or institution can ever be discharged with any degree of faithfulness, or any amount of efficiency.

—The article, "Protestant England and Roman Catholic France," which we have copied from an English Church paper, is not without its lesson for us also, as Protestants, as well as having its moral for our Mother Church herself. And we are inclined to think, that in both cases its issues, if not its sources, are much the same. Our common Protestant characteristics will account for the unfavourableness of the contrast which is exhibited in the circumstances to which allusion is made. It is not that, as Protestants, we necessarily fall short of gratitude to the Giver of all good, but that we are deficient in the prompt opportunities, because we are not sufficiently heedful of the ritual means, of giving solemn and public expression to it on the instant. Our ritualism itself is, or might be, effective enough, were it but employed as it should be. We have, for instance—if we had nothing else—the glorious and Catholic *Te Deum*; and we could at any time appropriate it, in all the solemn magnificence of the most exultant melody, did we but prepare for it as we might do. What would there have been to prevent the Church of England having her *Te Deum* in St. Paul's or Westminster Abbey, or both, as well as the Parisians to have theirs in Notre Dame, had they only everything as it ought to be in such a Church? State trammels there are—we are not forgetting—which give but too much cause for complaint of "the extreme tardiness of their national acts of devotions." But although we, thank God, have no such obstructions, may there not be within our own framework too much that is yet unpropitious to give those occasional acts of public devotion that full solemnity of which they are capable? "They manage these things," says our English contemporary, "better in France." They manage them better in all Roman Catholic countries—they manage them better in the Roman Church in this country. And yet why should they? We know that too much of the way in which they do it is very superficial, and emptily ceremonious; but still, it is in many respects so solemn and imposing as not to be without its efficacy in a religious celebration. We yearn after nothing that is hollow and heartless, be it never so splendid; but there is, nevertheless, a majesty and grandeur in what the Church is called upon to do "to the praise and glory of God," which may not only be highly exalting, but also "to the use of edifying."

## THE CHURCH PRESS.

Under the head of "A Few Words about Episcopal Newspapers," the *Recorder* of Philadelphia bestows some considerable and controversial notices upon the *Churchman*, which, however respectful they may be in their tone, and however legitimate in their purpose, are yet so evidently—we trust not wilfully—misapprehensive at once of the character and the object of our editorial labours, that we are induced to devote to them a more circumstantial consideration than we are in the habit of giving to the criticisms of our contemporaries. We do so, however, with the most amicable feeling towards our Philadelphian friend, whom we have found to be, on the whole, a liberal, not to say generous opponent—contrasting strikingly with the mean and shabby treatment we have met with from that portion of the Church Press which pretends to be on the same side of the question as ourselves.

It is with reference exclusively to the Church Press, that the remark is made, that 'in not a single case are the same minds to be found at work, exchanging either the courtesies or the animosities of controversy, distributing either the good or the evil of the press, which were at work a year ago." So general, that is to say, have been the changes that have lately occurred in the editorial management of that press. But it is with our own portion of it that we have now to deal; and our contemporary need not, perhaps, be told, that we have quite enough to do to look to our own especial interests therein, since no unimportant issues to a great cause, as well as no slight results to ourselves, are deeply involved in them.

The *Churchman*, then, we are told, was started in 1830, "as the harbinger of Anglo-Catholicism." Well, be it so. But a harbinger is a forerunner. And, surely, in a quarter of a century, the functions of such an office must have developed themselves into something more definite, determinate, and established. That of which our paper was five and twenty years ago the messenger, is now a great fact that has come to hand and is settled down among us. And the *Churchman* is no longer, therefore, its modest harbinger, but its honest though humble advocate,—and it is this, as it was the other, because the Anglo-Catholicism in question is nothing more nor less than the integrity of the fundamental principles of our own Prayer Book—too much of which, here as in England, had been shrunk from or frittered away, and the revival of which was necessary to restore to the Church some of her most vital attributes, and replace her in that Catholic position from which many blighting influences were dragging her down. The principles of the Prayer Book are those without which she would be no better than a sect, and therefore unable to sustain the character of "the Church of the living God, the pillar and ground of the truth." They assume nothing more than is in her own constitution, as a branch of the Church Catholic. They involve mighty, because divine prerogatives; but they are rightfully her own, having derived them from her Great Head. For she has her commission from Him; and she can prove to the gainsayer—and sad is it to think, that they are to be found even within her own visible pale—that she is no pretender, that she is not self-appointed, not a teacher of her own inventions, not one that is palming off a counterfeit commission, or that is daring to act in the name of God without having received his special authority so to do; but as veritably a divinely constituted channel for those revelations from God, in which alone we find a stable foundation for our faith—the Catholic Church being the only channel that is not tainted and rendered suspicious and variable by the adulteration of human opinions, and the contamination of human prejudices. After other tests of divine truth have failed, "one more criterion," it has been well observed, "remains—the real, clear voice of God, attested by His appointed ministers, and preserved, not only in the written word, but in the traditionary creeds, rituals, and history of the Catholic Church, (with the Prayer Book as its mouthpiece); and thus in morals, as in theology, Catholicity is the criterion of truth, and the first teacher to which we have recourse."*

But we promised to be circumstantial as respects our own position in relation to those great principles; and we are anxious to be so, not in a spirit of egotism, but with a desire to be explicit, unmistakeable, and ingenuous. The *Recorder*, then, in imputing to us a "remorseless progressiveism," as distinguished from the "conservative high churchmanship" of certain of our contemporaries, we admit is in principle correct,—though why an earnest and uncompromising spirit therein should be styled "remorseless," we are at a loss to understand. To be remorseless, is to be cruel, unpitying. But surely it deserves not such stigmas as these when the most which the progressiveness that is urged by us can do, is to expose negligences and ignorances that are without excuse, to sweep away abuses which involve degeneracy and disgrace, and to impart life and energy where all was deadness and sloth.

"If," says the *Recorder* again, "we are to accept the distinction recently given us by a correspondent as obtaining in the English press between the 'High and Dries' and the 'High and Spries,' however much we may be restrained from discovering any of the former class among our contemporaries, we will have no difficulty in recognizing as foremost among the latter, the impetuous but most agile editor of the *New York Churchman*." Now this is altogether, we were going to say a misrepresentation, but we would rather say a misapprehension. And yet, one would think, that a contemporary who evidently watches us so closely could not easily be mistaken. But that we may deal with this imputation the more decisively, it will be needful that we take the whole context of its assertion, which is as follows:—

> "We trust that our noticing the fact will not be considered disrespectful, but we must frankly state that that remarkable and most indomitable press appears to the distant spectator as now engaged in a series of evolutions in the Anglo-Catholic firmament, which it strikes us must end in entirely breaking up the equilibrium of the fixed stars who heretofore had been so sedately pursuing their rounds over the established track. Desirous as we are to regard those who have adopted the extreme Church theory with respect, and anxious as we are to recognize in them at least some unity of design and plan, we trust we will not be considered as putting an irreverent question when we ask what is meant by such extraordinary manœuvres as those in which our contemporaries are engaged. To those of us who are looking on from outside, it looks as if the *New York Churchman*, whose gallantry as a partizan leader none can doubt, was in the habit, when in the middle of an onset on 'dissent,' or 'puritanism,' of turning short round and discharging the whole shock of his impetus upon his amazed allies. Like the elephants whom King Xerxes so indiscreetly led to the charge, it would seem as if it was one of the fundamental instincts of the great champion of Anglo-Catholicism to turn round when on the battle-field and trample to pieces his own guards. Perhaps the *New York Churchman* himself, to whose earnestness and energy we have never failed to pay that tribute which we wish we could give to his orthodoxy, will inform us whether these remarkable evolutions are to be considered as part of a scheme of spiral progress by which, though appearing to those outside as retrograding, the movement is really in advance, or whether they arise from attempts on his part to discipline the forces of which he so long has been accustomed to take the lead."

All this, then, it is clear to us, proceeds upon the assumption, that we are confederates in some revolutionary scheme that has been set in operation in the Church. But such an idea is evidently as false as it is absurd, from our contemporary's own premises. Why, does he not prove most forcibly, from the very "indomitableness" of our independence of thought, word, and deed, that whatever others are, we cannot possibly be in league and covenant with either "High and Dries" or "High and Spries," for any object whatever? *They* may be "sedately pursuing their rounds over the established track;" but *we* are not with them in any such course—for their very sedateness we look upon as but spiritless and fictitious, and their "established track" as little better than a plausible piece of petrifaction. Must it not be so, if be true, as he says it is, that we turn round ever and anon, "in the middle of an onset" against our adversaries, and "discharge the whole shock of our impetus upon our amazed allies?" Can it possibly be otherwise, if we have any allies at all? But the fact is that we really do not know who they are! Nor are we anxious that we should. And for this very reason—that we are not the partizans our contemporary would represent us to be. We are not trammelled by any party alliances. The press, even the Church press, to be useful must be free. And we are decidedly of opinion, with a great political writer—and the remark is as applicable to parties in religion as in politics—that "men in a party have liberty only for their motto: in reality they are greater slaves than any body else would care to make them." What we would humbly seek, is to realize our Lord's assurance, when He said, "And ye shall know the truth, and the truth shall make you free." Truth is our aim and object. And it is because we seek out a course of truth, that we cannot "sedately pursue *our* rounds over *any* established track," which deviates one hair's breadth from truth, whether through timidity, for convenience, for ease, or for profit. We think it was Voltaire who said, "All sects are different, because they come from man. Truth is everywhere the same, because it comes from God." But the French infidel had little idea, after all, where that truth was to be assuredly found, whatever he might pretend to know of its exalted source. Divine truth, at any rate, has been conveyed from age to age—and for very many generations without any written word—through a society of God's own organization, and called His Church—that, indeed, which our own motto comprehends—"The Church of the living God, the pillar and ground of the truth." The great truths of the Gospel, though 1800 years and more have passed since their first promulgation, are still being preserved and perpetuated through the same means. Yes, "even now, in these evil days, when men are scoffing at truth, and harassing God's faithful ministers, and despising His word, boasting each one his own will as the only rule of action, and his own understanding as the one judge of truth, until all action has become self-indulgence, and the very name of truth a farce,†—even now, and amidst all this, we have those great verities of the Gospel in all their fulness and their force, if men would but humbly and truly appreciate them. And if we have "earnestness and energy"—as our contemporary is pleased to say we have—it is in the cause of that truth; and to which cause we are ready to sacrifice every other consideration, in seeking its development. Progress there needs must be, in such a process. But if by "a scheme of *spiral* progress," it is meant to be insinuated that we direct our view upward to the sky, rather than downward into the heart—that we would have our efforts to start up pyramidically, and not sink down deeply—all we can say is, that our contemporary either cannot or will not understand us.

It would really seem, that we are called in question for our habit of discriminating and exposing the truth. And truth *has* a centre. "The further the lines are drawn from the centre," says our contemporary, "the wider the arcs extend." But we have no such *arcs*—they are altogether with him, and such as him. What we desire, is to be honest and real ourselves, and to see all that have to do with the Church honest and real also. And whatever misrepresentation, whatever abuse it may expose us to, we shall not be turned aside from that straightforward path. It is an ancient apothegm—"Whatever is becoming is honest, and whatever is honest is always becoming." We have implicit faith in this principle. The Anglo-Catholicism of which they say the *Churchman* was started to be the harbinger, though making progress in our midst, has yet much of its practical truth to be realized. Too many, alas! there are who know, and profess to appreciate, yet fail to practise it—who are content to act out the words of Ovid,—

> ——— *Video meliora proboque,*
> *Deteriora sequor,*—

who see and approve better things, yet follow the worse which they condemn. And so long as our "earnestness and energy" are directed in opposition to such unreality as that, so long must we be honestly endeavouring to serve the cause of the Church, which, as the cause of truth, must be the cause of reality. We are well aware that, personally considered, another course would be more popular, more pleasant, and more profitable. But that is not the question. The question with us, is the Church in its integrity and efficiency. We know that *unity* is the first great centralizing influence of God's Spirit therein. But this *unity* is not a mere *social fraternity*. We want no Fourierism in the Church. There must be the divine individual responsibility; this is not to be absorbed in any fraternization. There may be "extraordinary manœuvres;" but they are not with us,—we rather think they are only, or mainly, with those of the *Recorder's* own school and party. It is not, in short, with us, a matter of policy at all, but only one of principle; and we are quite content to be in the position we are, in the pursuit of it, and to comfort our hearts with the reflections of Troilus, Prince of Troy,—

> "While others fish with craft for great opinion,
> We with great truth catch mere simplicity;
> While some with cunning gild their copper crowns,
> With truth and plainness we do wear ours bare."

* Sewell. † Ibid.

## PERILS AMONG FALSE BRETHREN.

There is a Quarterly Review published here in New York bearing the unhappy title of "Protestant Episcopal," which is the accredited organ, we understand, of a pretty numerous and not altogether uninfluential party that is *in* the Church, though certainly not of the Church; and the current No. of this Review contains an article on the recent excellent Charge of the Bishop of Rhode Island, that is so illustrative of the anti-Church, the thoroughly and mischievously Sectarian principles of that party, that it is worth while to devote a few paragraphs to an examination of some of its animadversions.

It was one of many solemn assertions in that excellent Charge, that "we were fast nearing a crisis which will be more eventful than any through which the Church has passed since the Reformation;" and certainly if the clamour of such "false brethren" in our midst, as those whose sentiments are echoed in the pages of this "Protestant Episcopal" Review, is any fair indication of their animus and their object, there is such a crisis indeed near at hand, the issue of which every true Churchman must wish may be the severance of those who so audaciously proclaim themselves not only not for the Church, but actually against her,—yes, in direct opposition to her; not, as they may pretend, as any conflicting *party* may think them opposed, but as they stand convicted and condemned upon the clearest evidence of their own provision, and their own confession. Well might the Bishop declare, perceiving the spirit of dissension and disloyalty that was at work, that, to be equal to such a crisis, "we should need to have a personal faith that can endure any shock; and a spirit of self-sacrifice that can endure any privation; and a charity that hopeth all things; and a holiness so pure, so elevated, so symmetrical, so Christ-like, that we shall be lifted above the suspicion of reproach,"—emphatically adding—"We must reproduce the life of Jesus, and we are safe; the Church is safe; the world is safe,"—that life of Jesus, be it remembered, which was a life of truth, integrity, and consistency; and which terminated in the institution of that very Church, His Body, in which there was to be "no schism," but which they are contributing to rend and lacerate, not only by their own spirit of self-will, but by their sympathy and their fraternization with those who are avowedly and openly in schism, and who even "glory in their shame."

For instance,—the Bishop of Rhode Island, they affect to "lament," has "used language throughout his Charge calculated to produce the impression that, in his view, 'the Church' is exclusively the Episcopal Church. Invariably," they add, "our Church is spoken of as '*the* Church;' just as if it were an understood thing that the Church embraces none but Episcopalians—when he has occasion to speak of other bodies of Christians nowhere applying to their organizations the name of Church, but calling them '*the sects about us*,' '*other Protestant bodies*,' and at last '*our Protestant brethren*.'" How could he, in good faith, and to be consistent, do otherwise? They are neither *in* the Church nor *of* the Church—in nor of that One Catholic and Apostolic Church, we mean, in which we all continually proclaim our belief; for they are separate from its communion, they set at naught its authority, they dissent from its doctrine, they scorn its discipline. Yet as the Body of Christ it is still *one* Church—not *many* Churches. Does not the Apostle expressly and solemnly enjoin, "that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"—emphatically asking, "*Is Christ divided?*" They talk about such being "unchurching views;" but it is plain they were the Apostle's views, and the very constitution and character of the Sects will confirm abundantly the correctness of such views: sects being religious communities following each some particular master—as Arminius, or Calvin, or Arius, or Wesley, or William Penn, or Joe Smith, instead of submitting to the teaching of the Catholic Church.

If there be one thing more than another to lament, surely it is our unhappy divisions. Yet, so far from *lamenting*, they actually *rejoice* in them. "We are '*broad*' enough," they declare, "in *our* Church principles and feelings, *to be able to look with decided pleasure* upon various non-Episcopal communions around us, as true, though in regard to orders, defective churches of Christ: integral and living parts of the visible Catholic Church on earth,"—a conclusion, by the way, that is plainly and forcibly contradicted by the reiterated insistance of unity—of being "one as *we* are"—of our Lord Himself; and by the repeated injunctions thereon of His Holy Apostles. And they "look with decided pleasure" upon that which wounds and lacerates so severely Christ's Body! How completely at variance with the teaching of the Church to which they profess to belong; and how hypocritical must it not be, under such a feeling, to use the prayers the Church puts into their mouths, which lament, as those prayers do, so deeply such divisions and distractions! They are called upon to pray, for example, and they do pray, or profess to pray, in the Prayer for all Conditions of Men, "that all who profess and call themselves Christians may be led into the way of truth, and hold the faith *in unity of spirit, in the bond of peace*, and in righteousness of life." Now this "way of truth" is, of course, the Church's way, into which it is prayed those that are without its pale, as the "various non-Episcopal communions" undoubtedly are, "may be led," and who cannot be said to "hold the faith," either "in unity of spirit," or "in the bond of peace," when they are in disunion, at variance with the Church, and with one another, and at war, in fact, with those who adhere to the Church as organized by Christ's divinely commissioned Apostles. Again, and if possible still more strongly, in one of the Collects, (that for the Festival of St. Simon and St. Jude, Apostles,) they pray, or profess to pray, "O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone, grant us *so to be joined together in unity of spirit by their doctrine*, that we may be made an holy temple acceptable unto Thee,"—not many temples, as the "various non-Episcopal communions" acknowledge themselves to be, but *one* holy temple whose vitality and whose acceptableness is a "*unity of spirit*"—a spirit that is the very opposite of that which of necessity prevails among them, yet upon which these *pseudo* Churchmen tell us they are "able to look with *decided pleasure!*" The Prayer Book of our Mother Church contains a Prayer for Unity, which is still more emphatic, and every word of which we of the American Church may safely adopt, being, as it is, but a reiteration of Holy Scripture,—"Give us grace," it prays, "seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatever else may hinder us from *godly union and concord*: that as there is but *One* Body, and *One* Spirit, and *One* Hope of our Calling, *One* Lord, *One* Faith, *One* Baptism, *One* God and Father of us all, so we may henceforth be all of *one* heart, and of *one* soul, united in *one* holy bond of Truth and Peace, of Faith and Charity, and may with *one* mind and *one* mouth glorify Thee, through Jesus Christ our Lord." We must all, we repeat, as Catholic Churchmen, adopt and act in the spirit of this prayer,—would that all who profess and call themselves Christians would do so likewise!—and doing so, it is utterly irreconcilable with all idea of being "able to look with decided pleasure" upon those "unhappy divisions" which we seek for God's grace "seriously to lay to heart," as causing the apprehension of "great dangers," and as being the sources of positive and incalculable evils—opposed to the "godly union and concord" which are essential elements of the *One* Catholic Church, and which being *One*, all that would be within its pale must undoubtedly be "of *one* heart and *one* soul, united in *one* holy bond of truth and peace, of faith and charity, and with *one* mind and *one* mouth glorify God."

And how, therefore, could a faithful overseer of the flock of Christ, with any consistency, with any integrity, include within that One Body—whose every principle must partake of the same spirit of Oneness—those "other bodies of Christians" which are, in very deed and truth, but "the sects about us," divided, separated, cut off from that One Body, whether as respects succession, organization, doctrine, or discipline? Does not the Apostle expressly enjoin upon us, to "mark them which cause divisions and offences contrary to the doctrine which ye"—that is, the Church—"have learned, and avoid them?" And who are these but the sects—who but they who have caused, and persist in, and are perpetuating, "divisions and offences contrary to the doctrine which the Church has learned," and still sets forth and maintains? And if they are to be marked and avoided—that is, shunned, kept aloof from—by the Church, how can they, with any truth and honesty, be regarded as of the Church? It is no excuse to say, as they in this "Protestant" Review have the audacity to say, "*we are as much agreed with those around us as we are among ourselves;*" for it is they, and such as they, who put forth this plausible pretence, that create and carry out the disagreement—and who do so, too, upon precisely the same principle as that adopted and acted upon by the sects—the principle of private judgment, of self-will, and latitudinarianism, instead of submission, humility, and obedience. The liberty, the license, the presumption of all this are no watchwords, we may depend upon it, of the Gospel of Christ. The "liberty wherewith Christ hath made us free," is a freedom from the bondage of sin, not from the restraints of His Church—that Church by which, as the Apostle says, is known "the manifold wisdom of God," and of which our Lord Himself said, if any one "neglect to hear the Church, let him be unto thee as an heathen man and a publican." We have reference, be it remembered, in all this—as they whom we are controverting also had—to a Bishop. Now St. Paul, in his injunctions to Timothy, when he says, "If a man desire the office of a bishop, he desireth a good work," lays it down, that among other requisites he must be "one that ruleth well his own house, having his children *in subjection* with all gravity"—adding this emphatic and most intimately instituted comparison—"*For if a man know not how to rule his own house, how shall he take care of the Church of God?*" How, indeed! And how, therefore, could one in the "office of a bishop"—whether in Rhode Island or anywhere else—having desired it, and seeking to fulfil it, "as a good work," how could he recognize those as in "the Church of God," of which he is appointed and commissioned to "take care,"—that is, to rule and keep in order—who deny his spiritual prerogative, and resist his divine authority? The idea is at once most fraudulent and most preposterous.

What, then, can they possibly be but false brethren, who invent and urge such pretences as these? Who not only invent and urge, but themselves adopt and act upon them! Enemies in the camp they evidently are; for they are assailing, and that most insidiously, the

very foundations of the Church to which they profess to belong, and are evincing their readiness to let in upon her those very enemies who are virtually saying, "Down with her, down with her, even to the ground!" And is it not a fearful thing when we thus realize the prophetic words of our Lord Himself, "And a man's foes shall be those of his own household!" For surely they are the good Bishop's foes, who can rail against him, as these "Protestant Episcopal" reviewers do, for having had the fidelity and the courage to "blow the trumpet in Zion," as he has done, with no "uncertain sound." Yes—the Church is indeed exposed to no slight peril from these enemies within her gates,—and this, as saith the Apostle, "because of false brethren unawares brought in, who come in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage"—even the bondage of their own wayward and arbitrary will. God grant that our Church may ever be able to add the reviving words of the Apostolic declaration, so apposite to our present case—"To whom we give place by subjection, no, not for an hour; that the truth of the Gospel may continue with us!"

### CHURCH MUSIC.

It is not our practice to estimate great truths, whether as to their principle or their practice, according to the source from which either assertions or illustrations of them are derived. *Fas est ab hoste doceri.* We would go quite as far as that; for many a truth may be taught by an adversary—and many a one *is* taught—which we ourselves may have overlooked, or which some conflict may have had the effect of bringing out and establishing.

In what we are about to allude to, however, it is not from a quarter that we have any right to consider hostile to our own cause, though it may not be identified with, or even favourable to it, that we are going to derive the attestation, at least, of a truth which has been too much lost sight of in our Church, and which we have already done something towards endeavouring to restore,—the truth, that is, that as worshippers of God we are individually bound to exert *our own* powers, yea, to praise Him *ourselves*, and "with the best member that we have," and not leave it, in our public assemblies, to be done for us *by proxy*, through the performance of what is popularly called a "choir," but which is really no such thing, but only an *orchestra*.

The quarter whence we have derived the information that is leading us into such reflections as these,—or, rather, where we are reminded, and this in very forcible terms, of what we really knew before, though the memory of it was perhaps fading away,—is that ablest of our Quarterlies, the *North American Review*, the current number of which contains an interesting article on St. Ambrose and the Church of the West, in which the subject of Church Music occupies so prominent a place,—and very properly and seasonably so, when with so much truth it can be said of him, that "by the impulse he gave to the element of song in Christian worship, he has probably exercised his most enduring influence."

The question, then, arises, how did he do this? This is the first question with us in these few cursory remarks, and it is, in its general bearings, one of the great practical questions of the day in the Church. And there is no difficulty whatever in answering this question. He did it by making that a reality, which, before—as it is too commonly now—was an unreality in the Song of the Sanctuary, in Congregational Adoration and Praise. He had at once "the motive and the cue" to it, in the very words he heard day by day sounded in his ears,—"O come, let *us* sing unto the Lord"—*us* who are here assembled in God's Holy Temple for the express purpose. "O praise the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful." A good thing, that is, not for a band of hired singers, but *for all* who "go into His gates with thanksgiving, and into His courts with praise." *For all*, we repeat; for are we not, in another inspired song, distinctly told, that it is "kings of the earth and *all people;* princes and all judges of the world; young men and maidens, old men and children, praise the name of the Lord." Or again —for the Scriptural injunctions are innumerable—"O sing unto the Lord a new song, *let the congregations of saints praise Him*,"—let all, that is, sing unto Him and praise His Holy Name, who compose the congregation of His faithful worshippers. The *Te Deum* itself, indeed, to go no further, gives an incontrovertible attestation to the fact, setting out as it does so majestically with the jubilant declaration, "*We* praise thee, O God, *we* acknowledge Thee to be the Lord!" This sublime composition, in fact, is ascribed to Ambrose himself; and it was at one time called "The Song of Ambrose;" and there is extant a chant for it which bears his name; and of all the chants or other pieces of music composed for it, there has never, perhaps, been one so admirably adapted for congregational use as that which we still have in the Church as "The Ambrosian Chant," and to which we should be quite content, simple though it be, to have the *Te Deum* invariably sung, even in our Daily Service, and thereby realize its own most emphatic proclamation, "*Day by day* we magnify Thee, and we worship Thy Name ever world without end."

Broughton tells us that there was a particular office in the Church of Milan, called "The Ambrosian Office," and which "derived its name from St Ambrose," he says, "who was Bishop of Milan in the fourth century. Originally," he adds, "each church had its particular office; and even when the Pope of Rome took upon him to impose the Roman Office in all the Western Churches, that of Milan sheltered itself under the name and authority of St. Ambrose, from which time the Ambrosian Ritual has obtained in contradistinction to the Roman Ritual." St Ambrose has on this account peculiar claims on our sympathies. Of course it was a *musical* ritual,—it was the *Plain Song of the Church*, which can thus date back to almost primitive times, and for this reason, among others, is entitled to our utmost respect.

The case is well put by the reviewer whose article has so much interested us. "He did not," it is remarked, "originate the use of hymns in the worship of the Western Church; for, from the beginning of that Church, the Psalms of David were used *in recitative, if not in song*. It was Ambrose, however, who more than any other man introduced from the East into the West the use of rhythmic hymns, *and called the congregation to join the clergy of the choir in the singing*. He was at once a composer of hymns and the head of a new movement to popularize that part of worship in the Western Church. Hilary had written hymns before him, but the great enterprise of establishing them in the churches belongs to Ambrose. The manner of singing and the subject matter are both worthy of note. In the West the services of the Church had been more exclusively in the hands of the clergy than in the East, where, at least from the middle of the third century, *the congregation had joined with the ministers in song*. Rome afterwards resumed her exclusive policy, and Gregory the Great, whilst too stern to favour the Greek measure introduced by Ambrose, *not only revived the ancient ecclesiastical chant, but sought to restore the singing to the charge of the clergy, a restriction not by any means required by the quality of the music.*" This, then, is just what we want to have restored to us. We want the Psalms used *in recitative, if not in song*—we want "the congregation to join the clergy of the choir in the singing"—to have "the congregation joined with the ministers in song." Such was Ambrose's mode of drawing "the masses" to the Church, and inducing them when there to "worship and fall down and kneel before the Lord their Maker" —and ever to be ready heartily to exclaim, in the words which they sung, "Praise the Lord, O my soul, while I live will I praise the Lord; yea, as long as I have any being, I will sing praises unto my God." Nor is there anything *Romish*, as some would fain insinuate, in this Ambrosian method of Church Song. On the contrary, as the reviewer we have quoted truly says—"In our own day, our habit of limiting the musical part of worship to a separate choir is *a repetition of the Romish exclusiveness*, which Ambrose tried to remove. Now musical pretension," he adds, "claims the monopoly once claimed by clerical sanctity, *and our modern choirs, by their artistic modulations, lord it over the devotion of the congregations as proudly as the old priests kept the people in awe by their litanies and genuflections.* When," he asks, "will a new Ambrose arise to educate the people to their rightful duty, and to save our churches from the ungodly pirouetting of the lips that is called by the name of worship?" Ay, when indeed! Yet why may not the clergy themselves do it all? Surely it is their especial part, in such a matter, to "educate the people to their rightful duty,"—surely they are bound, above all others, "to save our churches from the ungodly pirouetting of the lips that is called by the name of *worship!*" In these respects every rector should be an Ambrose to his own congregation; and until he in some measure at least is, we must despair, it is to be feared, of any decided and general improvement in the public worship of the Church.

### THOUGHTS ON CURRENT EVENTS.

The sitting of the Convention of the great Diocese of New York is always an event which is deserving of some attention. As to the bare facts of the meeting, we cannot give to the readers of the *Churchman* any information, since our own knowledge of them is derived from the columns of this paper. Moreover, the editor has last week discussed the subject upon sound principles. Still it seems to us that there is room left for a few thoughts upon the matter.

There are two things which we think are specially worthy of remark; moreover, we think them specially worthy of thankfulness. They are neither of them, however, peculiar to the Convention of New York, for they appear in all the accounts which we receive of the proceedings of any of our Diocesan Conventions. The first of these was the general harmony of the assembly. This state of things, so different from that which prevailed a very few years ago in our Conventions generally, and not less in that of New York than in others, is now so generally prevalent as to call forth remark, not only on this side of the water, but in England. It is not the less a subject of thankful congratulation, to which it is right to refer upon every proper opportunity.

The other is, that the chief attention of the House was directed to the important subject of the provision for the clergy. That the inadequate provision for the maintenance of that order in the Church is a great evil, is a reproach to the Church, but emphatically to the laity. Yet it is true that the evil has its root in ignorance. That which lies at the bottom of it, is the false principle that a clergyman is to be paid by those for whom he ministers, and as a compensation for his ministrations. This principle is divided, as it were, as the statement shows, into two ideas, as in fact appears on the face of the statement. But those two ideas are, we fear, practically inseparable. This constitutes the difficulty of the case. It has introduced into the mode of maintaining the clergy the commercial principles of demand and supply. Upon those principles the clergyman cannot escape being oppressed, because he is obliged to dispose of his article both by the necessity of living and by higher considerations. On the other hand, the purchaser, the layman, thinks that he can wait, or even do without the subject of the bargain. He is enabled to do this, partly by his indifference to his spiritual interests, and partly by the charity of other clergymen, or it may be of the very man with whom he is driving an oppressive bargain. The laws of Christianity, or rather the great principle of Christian love, will not allow such to perish for lack of spiritual food. The lack of Christian love in the bosoms of the laity permits them to avail themselves of this state of things. This is a lamentable truth, and one of which the laity cannot too often be reminded.

Until they have learned the true principle, it is unhappily necessary to approach them upon false grounds. If they will regard the clergyman as an hireling, it is right to remind him that the labourer is worthy of his hire, and that the true measure of wages is that which is necessary for the maintenance of the labourer and his family. It is a sound principle of political economy, that the natural price of any article is ascertained by reference to the cost of its production and of its use to the consumer. The latter will not be willing to give more for any article than it will repay him again. The producer, on the other hand, will not produce an article which will not remunerate him for the expense of producing it. Whenever an article cannot be produced for a price which the consumer can afford to pay, it will cease to be consumed, and consequently to be produced. Whenever it can be had for a price less than that for which the use will compensate, the consumption will increase. Thus the price of the article regulates the supply and demand, which in turn react upon and fix the price. These are the commercial principles of value.

In the matter of which we are speaking they do not apply. For it is not a commercial matter. The difficulty is that it is treated on one side and not on the other. The clergyman has engaged for the noblest motives in the service of his Master. He has been sent by that Master with a message to his fellow-men. The great object of his life is to deliver his message, and distribute the blessings with which it is connected. But it is necessary that he should have the means of living without engaging in secular labours, which would interfere with his performing the duties of his high office. He has perhaps expended the little property which he possessed in preparing himself for the proper performance of his functions. He is now ready to perform them, but to perform them he must live. Hence the necessity of a maintenance for the clergy.

The clergyman looks not at all to the cost at which his ministrations are produced. The cost of his education, and maintenance during that education, are fairly a part of the cost of that production. But of this he takes no account. He has already given it to the service of his Master, and he does not expect it to be returned to him. What he seeks is the opportunity to execute his office. The means of living is a part of that opportunity. It is not even as a part of the cost of production that he demands this, but as the only means by which he can be enabled to render that service to his parishioners which he desires to render to them, and which he is under the highest obligation to render to some of those for whom Christ died. This is in his mind, and there ought not to be any reference to the cost of production, or to the laws of demand and supply.

On the other hand, the laity look upon the matter in a purely commercial light. It is true that the use of the article to them is beyond all price, and that all they have would be not merely an inadequate price for it, but only an infinitesimal part of its value. But that value is not pecuniary, and consequently in a commercial sense none. That which cannot be valued in money cannot enter into a calculation about money. So this idea is excluded, even from the minds of good men who would acknowledge its truth were it brought before them. The laymen make their bargain upon purely commercial principles; they get the services of their clergymen as cheap as they can. The vestry make their bargain under a certain pressure, which is in the nature of the rule, that the value of an article to the purchaser is the value of its use to him—that is, the amount of money which he can make out of it, more than that he cannot afford to give. The vestry cannot give more than the members of the congregation are willing to subscribe.

These on their part know that the clergy are accustomed to work for very little pay, and they are not disposed to give more than the article which they want can be had for. They would be unwilling to raise the market upon their neighbours; that would not be doing as they would be done by. So they approve entirely of the conduct of the vestry in making the best bargain which they can. Then comes the assessment of the agreed salary among the congregation. It is altogether an affair of business, which the close man conducts in the manner most accordant with his character, and the liberal man more liberally. But the liberality of the liberal man is for his lay neighbours, not for the clergyman. He is willing to bear his share, and not count very minutely what that share is; he is not afraid of going a little beyond his fair proportion, because he knows that others are less able to pay than he is. But he has, notwithstanding, some recollection of the old proverb about riding a free horse, and takes good care not to be too free.

In this sense and to this extent, the liberal man deviseth liberal things. The close man, on the other hand, gives as little as possible. He is perhaps not even willing to give his share, although he feels it necessary to express such willingness. But at any rate he will give what he can afford. This element enters also into the calculations of the liberal man. What can they afford?

What can they afford to have the everlasting Gospel preached to themselves, their families, and their neighbours? To have the precepts of peace, order, and integrity introduced among those with whom they are in daily contact; to have the means of salvation brought home to themselves and their families? Why they can afford a sum which they will not miss, which will have no appreciable effect upon their expenditure. They cannot afford self-denial. They cannot afford to give up the hope of being a few dollars richer next year, they cannot afford to diminish the expenditures of their families for the luxuries of the dress or the table. So what a man can afford for his minister is very often a very paltry sum.

The minister's salary must be in proportion, and the Ministry, as a class, are starving. This is a great evil, for which there is no remedy but by the abandonment of the false principles which produced it. The commercial principle of the cost of production will sooner or later make itself felt. Young men at the age for choosing a profession have not all the spirit of martyrs; they will not engage in a life-long martyrdom, and our present inadequate supply of clergy will become less. Unfortunately this would only aggravate the evil. For in religious matters it is the supply which creates the demand. There is but one remedy. It is that the laity should remember the command to seek first the kingdom of God and His righteousness, and the promise and all these things shall be added unto them. When they understand that it is their duty to lay by according as God hath prospered them, first for the support of the Church and religion, and employ the residue of their goods for their own purposes, the evil will disappear. The clergy, and especially we of the laity, who are accustomed to address our brethren through the press, should never cease to press those truths upon them, until the effect of a better provision for the clergy is produced. H. D. E.

*Baltimore*, October 8, 1855.

### NOTES AND COMMENTS.

An Editor's Apology for being a Clergyman.—No wonder that good men, finding themselves in a wrong position, are so uneasy as to be for ever making apologies for what they are about. And so it appears to be with our worthy and reverend friend of the *Calendar*. We thought it was all settled and done with long ago. The reverend doctor had had his say about it over and over again; and however unsatisfactory it might be to everybody else, we had concluded it was, in some degree at least, satisfactory to himself,—especially since he had done the next best thing to giving up his *editorial* charge—given up his *pastoral* one. There was a tacit admission in this which we hailed as a good omen. It was as much as to say, "Well—I find I'm wrong in attempting to be both pastor and editor; for experience has shown me, that in proportion as I attend diligently to the duties of the one occupation, will I attend negligently to those of the other." And we took it for granted, that by the resignation of the *pastoral* office, the mind would at length be at ease in the *editorial* one. But still it does not seem so. And now, in a manner quite uncalled for, he thinks proper, he tells us, to "volunteer a word of explanation," which he did not deem it worth while on a former occasion. It is thus given:—

When we first entered upon the editorial office, we were, as we suppose he now is, a layman, following the profession of the Law, when we were unanimously elected to the editorial chair by the vote of the Convention of this diocese; that subsequently we became a candidate for, and afterwards received Holy Orders. We continued in the pastoral and editorial office for some years, under the direction of the Bishop and Standing Committee, when we resigned the latter, but finally resumed it at the request of the publisher, and with the sanction of the Bishop. We do not see how, in all this, there has been any necessary dereliction of duty, nor how there can have been said to have been any conflict of duties, as the editor of the *Churchman* so confidently assumes. Nor do we see why, if he were to become a candidate for Orders, he might not continue at his present post, nor why he might not remain at it even after his ordination, especially if it had the sanction of the Bishop and Convention of the diocese requesting it.

Now this explanation, we are sorry to have occasion to say, does not mend the matter in the slightest degree. No human sanction—not even that of a Bishop and Standing Committee—can make that, either in principle or practice, *right*, which is, both in principle and practice, *wrong*. The honest question is, to what was he ordained—to what was he called by the Holy Ghost? To the Ministry, or to edit a newspaper? To receive Holy Orders, is to be ordained to a holy function, with most sacred obligations, which *are not* those of a newspaper editor. The "high dignity," the "weighty office and charge," to which the priests of our Church solemnly avow their belief that they are "truly called according to the will of our Lord Jesus Christ, and according to the Canons of this Church, in the Order and Ministry of Priesthood," are thus set before them, and *assented to* at their ordination:—"To be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." And that they may discharge their sacred and binding duties faithfully and rightly, not only, they are further told, are they "to pray earnestly for the Holy Spirit" but moreover, and most especially, "*to forsake and set aside all worldly cares and studies;*" so that, as the solemn injunction expresses it, as "ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you; so that, as much as lieth in you, *ye will apply yourselves wholly to this one thing.*" How, then, a clergyman with all this overwhelming obligation upon him, can reconcile it to be distracted by the worldly cares and the exhausting duties of a newspaper office—to neglect the prescribed duty of feeding and providing for the Lord's family, and of seeking for Christ's sheep that are scattered abroad,—how he can NOT give himself up *wholly* to that office whereunto it hath pleased God to call him (according to his own declaration)—how he can NOT apply himself wholly to *that one thing*,—how any one, we repeat, with such vows upon him can give himself up to *another* office, and apply himself to *another* thing, it may be quite within the capacity of a disciple of Machiavel or Loyola to explain and to reconcile it, but we must candidly confess it to be quite beyond ours; nor do we think that all the Bishops and Standing Committees in our Church, or even His Holiness the Pope himself, would ever succeed in enabling us to do so.

Church Organization in Alexandria.—We find the following sentence in the *Southern Churchman*:—

It is known to some of our readers, that a new Episcopal church, *under the charge of the editor of this paper*, is about being organized in Alexandria.

The Churchmen of Alexandria, we fear, must be easy-going and easily-satisfied folks, when they can be content to entrust their eternal interests to the charge of one who, by his editorial position, is *ipso facto* unqualified for so serious a trust. A clergyman so disregardful of his own solemn vows, to give himself *wholly* to the office to which he has been ordained, to apply himself *wholly* to *that one thing*, the ministry of the Church, cannot possibly be in a condition to have "charge" of a fold of Christ's flock. It is a condition that is at variance with his own prayer, in the Office of Institution, when he says, "*To Thee and Thy Service*"—to God and His service, that is, in the office to which he is being instituted—"*I devote myself, soul, body, and spirit, with all my powers and faculties.*" This is an awful pledge! And how is it fulfilled—how can it be faithfully fulfilled—when he who has uttered it before God, at His Holy Altar, goes away and devotes himself to another service than that to which he is instituted, and applies those powers and faculties, *all* of which he had so solemnly vowed he would devote to that *one thing*, to another and quite a different thing!

Palmam Qui Meruit Ferat.—The *Presbyterian* quotes a paragraph which appeared in our own columns so long ago as the 19th of April last, with the following preface—having first headed it *Leanings towards Monasticism*:—

The New York *Churchman*, among other vagaries, is advocating a modified system of Monasticism. The following smacks no little of conventual life and the celibacy of the clergy.

Now, it so happens that, with all our "vagaries," as Presbyterians esteem a great many more things than we have any occasion to "advocate," we have not been "advocating" any such system, "modified" or otherwise; and the paragraph which to a Presbyterian taste "smacks," as he says it does, was not ours at all, but a passage in a paper read before the Ecclesiological Society by the Rev. J. H. Hopkins! That we agree with it, in the main, we do not deny. But, *palmam qui meruit ferat.*

*For The Churchman.*

### THE EDUCATION OF WOMEN.

The term, as applied by the advocates of the present system, is a misnomer. Education, as the original derivation of the word imports, is a leading forth, a development of the physical, intellectual, and moral faculties. It needs but a superficial investigation to be convinced, that this idea forms a very unimportant part of the process of training in the female seminaries in this country at the present day. Where it is not entirely ignored, the results prove either a misapprehension of the principle, or a lamentable indifference to its importance. Who will assert, that the education of American women is what it should be, or that it compares favourably even with that of the English, French, or other continental nations, in any of its three attributes? We are certainly in the rear of the former, in its attention to their physical culture, and while in the moral, in one sense, we may be superior to the French, we yet fail in the remaining qualification. It is not one, however, but all of these, that must combine to form the perfect character; and they are likewise interdependent, obeying a prescribed and regular order. A sound intellectual condition cannot generally be based upon one physically defective, nor will a true moral life germinate upon such unfavourable soil. The early decay of American women, and the prevalence of consumption and other hereditary diseases, prove our disregard of the first, while their vapid conversation and frivolous pursuits, and our degenerate, if not positively corrupt social condition, furnish the strongest evidences for our assertion in respect of the two latter.

Take an instance. A child of from ten to fourteen years of age is placed at the primary school, with but slight restraint from the teacher while there, or by parents when at home: the natural consequences follow—her studies are neglected, and idle, if not vicious habits are contracted, and the time that should be employed in learning the rudiments, and laying a solid foundation, is spent in aping her elders in their love of dress, their taste for scandal, and their desire for admiration. Then, irksome under what little restraint there may be, and anxious to "finish" her education, and "come out," she requires to be sent to a "fashionable" boarding-school, (a request inconsiderately, and often "for the sake of peace," at once acceded to,) whence, after two or three years' confinement, undergoing a course of study and routine of duties subserving only this one object, she is launched forth into the world, prepared ——for what? "*To catch a husband!*" This is the sole aim of her life. And what qualities for such an one must a husband possess? Must he be intellectual, noble, high-principled, generous—fearing God and honouring man? Must he be foremost in schemes of charity and benevolence, endeavouring in all things to work out the measure of usefulness pertaining to him in life? No. If even it is comprehended that these qualities are essential to true manhood, they are all absorbed and involved in the power of that magic wand—that serene complacent —that universal rejuvenator—*money!* He must possess a fine mansion, a costly equipage, be able to give brilliant entertainments, and to bestow upon her every means to follow out the bent of her desires. And what is the practical result? Forewarned by observation or experience, he endeavours to be forearmed. The young man, entering upon the active duties of life, denied the generous sympathy of a congenial soul, to cheer him in the arduous struggle for a legitimate distinction, devotes all his energies, both of body and mind, to the realization of wealth—perils health, peace of mind, aye, reputation, and it may be feared, often the soul itself, in its acquisition—and returns to claim, nay, to *buy* (for not the slaves in Eastern marts are more really bought and sold, than are virtually, by this implied disgraceful bargain, the daughters of free-born American citizens) his bride. With a disposition incapacitated for the true enjoyment of so holy a state, thus profaned, he finds the fruit he has coveted but as ashes to his lips; and, hardened by selfish endurance, returns with avaricious eagerness to his sordid pursuits or sensual pleasures, until, in the one case, with all the eager hopes of youth blighted, he sinks into the cold, calculating, mercenary man of the world, or in the other, after a shameful career of vice, his dear-bought wealth all scattered to the winds, he descends into the debauchee's or drunkard's grave, leaving his widowed partner to mourn too late her folly, and with anguish to reproach, it may be, the memory of her parents. The case is not overstated. Here in this enlightened country, and in this civilized era, may be seen every day illustrated the lines of Shelley:

> Old age
> Shivering in selfish beauty's loathing arms,
> And youth's corrupted body to prepare
> A life of honour from the blighting bane
> Of commerce.

What is the remedy? it is asked. I answer,—trite though it may sound to some, and more than foolish to the majority,—I answer, it is to base our system of education upon a true religious principle, following the order of Nature—and Nature's order is God's order. He only can bestow the divine right to educate—to train the immortal mind and the immortal soul—and as He works by instruments, He has appointed that instrument in His Church: she it is to whom are rightfully entrusted the means for the momentous work, and she it is who must exercise those means. It then becomes the duty of every individual member rightly to apprehend and fully to appreciate this her position; and by their example (for it is too true that they are in a measure implicated in this matter) to show that they do so apprehend and appreciate it, by allowing no false ideas of expediency, or a desire to follow the world, to deter them from committing the education of those who are to be the mothers, and to whom thereby is entrusted the training of a future generation, and to these in their turn the next, to those who have the authority. Whence is derived the acknowledged success of the Roman Catholic system of instruction, but from a recognition of this order and a faithful but partial appliance of these means? And surely the Church is not less Catholic in her teaching, or deficient in resources, that she should not be able to compete with this a corrupt branch in so important a matter? And whether they perceive their duty and do it, or not, we may rest assured, it is only by the enforcement of these principles, and the faithful application of these means, that the tide of luxury and profligacy, almost so universally prevalent, can be stayed, and this country saved, it may be, in the future, from the calamities of a second Reign of Terror, or the decadence and final ruin of her ancient prototypes. M. H. J.

*New York*, Oct. 9, 1855.

### THE SCHOHARIE MISSION.

*To the Editor of the Churchman:*

Sir:—In your issue of September 20th, there is a letter from the undersigned, containing an account of a recent meeting of the Northern Convocation, in which the types make the writer speak of the missionary at Schoharie in a manner utterly unworthy of him. He is apparently spoken of as a "feeble hand," the real allusion being intended to the church at that station as a "*feeble band.*" This is literally true, while the other imputation is equally false. The letter may by this time have been read and forgotten. It would be, however, a great injustice done to the Rev. Mr. Porter if an impression had been left by it that his labours are marked by any want of efficiency. So far from this, he is pursuing his work in a very quiet, but very effective manner, and so as to deserve the hearty co-operation of all who desire the prosperity of Christ's kingdom. I trust that his hands will not be made feeble by any want of encouragement on the part of his brethren.

Will you be kind enough to insert this note, and thus oblige Your Correspondent.

*Albany*, October 6, 1855.

New York Philharmonic Society.—The Thirteenth Annual Report of this interesting Society has come into our hands, from which it appears that the Society is at present in a highly flourishing condition, and has been gradually increasing in value and esteem from year to year, with every prospect of a continuance of the success it so well deserves. The additions to the list of *associate members* have been large, though the number of subscribing members has decreased. This is, however, a subject rather for congratulation than for discouragement; since the associate members, attending as they do the rehearsals of the society, are better fitted to appreciate and enjoy the works of the great composers, and thus carry out more fully the design of the Society, which pre-eminently is to interpret and bring about a real and earnest love for these productions of the master minds of song. We cordially wish the Society a still progressive course of prosperity in the noble work in which it is engaged.

Autumn.—A moral character is attached to autumnal scenes—the leaves falling like our years, the flowers fading like our hours, the clouds fleeting like our illusions, the light diminishing like our intelligence, the sun growing colder like our affections, the rivers becoming frozen like our lives, all bear secret relations to our destinies.—*Chateaubriand.*


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au16-10t-5p*

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## LITERATURE.

*Aspiration: An Autobiography of Girlhood.* By Mrs. Manners. New York: Sheldon, Lamport & Blakeman.

The worth of aspiration depends entirely upon what it is that is aspired after; and if the object of this book is to recommend any particular kind of that attribute which, while it is tangible it is also unexceptionable, we must confess that we are not acute enough to comprehend it. Not but that there is a great deal of it scattered through the pages of the volume,—too much of it, indeed; but it flits about so—there is so much of "the borealis race" about it—so little of steady aim, and settled object—that it must puzzle any sober mind to say what it is. "I have written the following pages," says the authoress, "with an earnest purpose which it would pain me to have misapprehended; and the result I cannot but fear, because I know that I have but imperfectly developed that purpose in the course of the narrative." Now it stops one, not only at the beginning, but all throughout, to think, and try to understand what this "imperfectly developed purpose" can possibly be. It is not that the sublunary reader will not have any *apprehension*—he will not have any *comprehension*. In higher spheres—in those more ethereal regions to which some people's aspirations will ever and anon be soaring—it may of course be different. But on this solid earth, in this matter-of-fact world—it strikes us that it can scarcely be. Again,—"It was my hope," she continues, "that I might appeal to all thoughtful single-minded school-girls, by this faithful story of a school-girl's experience; that I might show them the quicksand in their path, the false lights which delude them, and lead them prayerfully to 'the Satisfying One,' whose 'holy perfectings for all requirements,' can alone meet their needs." And is it not her hope still? "It *was* my hope that I *might*." Has it not been realized? That there is a misgiving, is evident; and we must honestly, although it may seem ungallantly, declare that we largely share in it. As respects the natural mind, and the unregenerate heart, doubtless it may be true, that "the undefined dissatisfaction which creeps into the soul, as it makes advances in all earthly knowledge, and the unconscious reaching out for the Divine Ideal, which marks an earnest nature, is the unwritten history of every thoughtful student." And the mischief of it is, as respects this book, that it is expressly, it would seem, designed for such. "To teach such," she adds, "that not wealth, nor position, nor beauty, nor intellectual elevation, nor friendship, nor love, can dispel this dissatisfaction, is the aim of my book. I have tried to be faithful to the soul advancing into a cultivated maturity of womanhood." It comes, then, to this: If such have not already been taught that which is thus professedly "the aim of my book," God help them, say we, under the teaching they will here obtain. If "the soul advancing into a cultivated maturity of womanhood," has not already been made to understand its foregone condition, its present interest, and its future destiny, we pity it indeed under the enlightenment it will derive here! "What," says our Church Catechism, "dost thou chiefly learn by these commandments?"—the commandments, that is, of God. And in the answer to this question there lies that which, if it has not been carefully learned—if it has not deeply entered into "the unwritten history of every thoughtful student"—if this, we say, has not been attained, "the soul advancing into a cultivated maturity" will assuredly want, after all, the one thing needful. That answer is—"I learn two things, my duty towards God, and my duty towards my neighbour." And our amiable authoress may depend upon it, that if those duties are not to be learned in the Catechism of the Church, they will never be acquired in the pages of her book.

We use the term *amiable* with no affectation. There is a great deal in the volume to tell us that its authoress is an amiable woman. But this is not enough in a teacher of "the soul advancing into a cultivated maturity of womanhood." Most momentous issues depend upon such cultivation—issues, not only for this generation, but other generations to come—not only for time, indeed, but for eternity.

It is all very well to give us such matter as this which we are about to extract: it is good, it is very good as far as it goes. But it must not be left to one's own unregulated will to carry it out; nor is it to be done independently of those means of grace which Christ Himself has ordained in His Church:—

I spoke the other day of the ultimate purpose for which we labour. The Westminster Catechism says, "the chief end of man is to glorify God," and I believe it heartily, and so order my life, Edith; for that I gave up my profession, and for that I shall look in any other upon which I shall enter.

"That answers my questions, Walter, in a general way. Now, how shall I glorify God? would be the next question, but I find that too solemn a thought to deal with alone. I do not study with that end in view. I have a vague idea that some way or other my studying is desirable; yet more is necessary. I knew that studying, so that you would not be ashamed of me, was not all, though it was a motive; but I needed a higher motive, just as I needed a higher love, just as I need the perfection, the eternal and infinite perfection of all that I find good and lovable and worthy in you. I can easily set aside the paltry ambition awakened by emulation. I can forget the eclat of standing alone, admirable and most excellent in all accomplishments, and yet I do not so heartily as yourself, say 'to glorify God.' I know it ought to be the end, but I do not make it so, and I cannot make it so."

"That person whom we love best, we try to please the most earnestly."

"Certainly; and you would say, if I felt in my heart the love of God before all other love, to please Him would be the object of my life. I know I lack this, Walter, I feel it every day."

"And you remain just there, dear Edith; you make no progress beyond the conviction of that duty."

"What can I do? Uncle Ernest says *pray*. I try to pray, but of what use is it? I don't see any good in it; no answers come, no light breaks in. *Your* love, the tangibility of this one object, appeals to me, I respond to it. How can I take hold of this abstraction which you, with Uncle Ernest, present to me, in the words 'glorify God,' 'pray for direction?'"

"Edith, when we reach the house, we will take the New Testament and learn together from it. We will see what the lessons are which you need. You do not believe. You hear those whom you trust say things *are* so, and you assent because they say it, but you do not believe for yourself; you only take these things on the testimony of others, not on God's own word. 'Walk while ye have light,'—but do not shut your eyes for fear the light will not last you to the end of your journey."

It is always so odd that persons of usually good sense, good intention, and good feeling, should not see—or seeing should not acknowledge—the mischievous result of that unregulated thought in religion which so much prevails, even amid pious thoughts such as pervade the foregoing statement,—or, at any rate, thoughts which, if regulated by anything, are only so by each one's private judgment, nay, often prejudice. Men—and women too—set themselves up to be wiser than their teachers,—wiser, often, than all who have gone before; notwithstanding the confessions of this sort they are constrained to make of the scepticism and the confusion they witness all around them. An English sectarian *loquitur*—one who thinks that *he*, at least, has a judgment even superior to that of any of the Early Fathers:—"Your schools will soon destroy the strong, peculiar provincialisms of New England. I honour the progress made here in all good and worthy thoughts and purposes. *There is but one thing which troubles me, and that is the prevalence of religious errors, here, in the very hot-bed of orthodoxy, as you call it—to find so many Unitarians, and this growing body of Transcendentalists."* Trouble such a one it well may; but it ought not to *surprise* him. But we see the character of the man more clearly elucidated in what follows, and his trouble, too, more forcibly explained:—

"You are, then, an English liberalist and dissenter?"

"I have not left the Church of England yet, but I am so very '*low* church' that I am afraid they will leave me soon."

"It is not usual to find a person of your station and profession so democratic and so strict in religious matters."

"I had a praying mother, who taught me more than the ritual of our Church, and who put into my hands a Bible as well as a Prayer Book. Those principles which form the groundwork of your noble Constitution—and of your *dissenting* faith, I read for myself in the New Testament. There, too, I learned of the life hid in God through Christ. It is because I had a pious, single-hearted, unworldly, earnest woman for my mother, that I, and Helen, and my brothers, too, I hope, have such very decided opinions on subjects which my compeers too often leave untouched, but which I find give stamina to life, and when it has reached its full growth, crown it with the perfection of life, the approbation of God."

"Such feelings of course influenced you in giving up your profession."

"Yes, and will influence me in the choice of another—for I know there is work in the world for every earnest-minded man."

The "praying mother," who could pretend to teach her son "more than the ritual of the Church"—in which term *ritual*, be it understood, are involved the cardinal points of our religion, including, of course, the whole Sacramental system—must of necessity have set up in the business on her own account; and we see the result of such conceited assumption, and such independent action, in the heresy and schism that abound on every hand.

It must be evident, therefore, that this is a work of great plausibility, and of rank pretentiousness. The mischiefs of false teaching are generally the most fatal when they are taught insidiously, as they will be here. It is on these accounts that we have rather gone out of our way to give a full and sufficient reason for our disapproval of such a work as this. It belongs to a class of publications which are too apt to find their way into even Church families, and the harm they do, however imperceptible at the moment it may be, is often incalculable.

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*Stray Leaves from the Book of Nature.* By M. Schele De Vere, of the University of Virginia. New York: G. P. Putnam & Co.

Nature lovingly studied is probably the highest aid to revelation that can be found on earth. And next to those means which God has graciously appointed in His Church, a faithful walking hand in hand with nature, giving ear to her silent teachings, and joining with heart and voice in the never-ending hymn of praise and thanksgiving and adoration which she sings, will perhaps tend more than anything else to promote holiness of life. Guilt shrinks abashed, hypocrisy hides her face, indifference is stimulated into exertion, and ignorance compelled to learn that at least there is light, and knowledge, and truth in the world—reflected it may be; but if the reflection be so bright, how dazzling and glorious, then, the source and fountain head.

That the true mission of science is to minister to the truth of God's revealed will must be acknowledged by every sincere mind. That science does actually coincide in every point with the teachings of Holy Scripture is a fact which is becoming daily more and more capable of historic demonstration. As bearing witness to this fact the present little volume is not without value. Conceived in a reverent spirit, and bringing to bear upon the subject no trifling amount of research and information, it cannot fail perhaps to accomplish much good.

The work is divided under the following suggestive heads:—I. "Only a Pebble." II. "Nature in Motion." III. "The Ocean and its Life." IV. "A Chat about Plants." V. "Younger Years of a Plant." VI. "Later Years of a Plant." VII. "Plant Mummies." VIII. "Unknown Tongues." IX. "A Trip to the Moon."

We proceed to make a few extracts that may serve to show the character of the book.

ONLY A PEBBLE.

Only a pebble! Oh man, that stone which you thrust so contemptuously out of your way, is older than all else on this earth! When the waters under heaven were gathered together unto one place, that pebble was there. Who can tell us the story of those first days, when the earth was in sore travail, when her heaving bosom belched forth torrents of fire, vast avalanches of hissing, seething water, and volumes of deadly vapours? When glowing, blazing streams of lava threw a bloody red glare on the silent, lifeless earth, and amidst a trembling and thundering that shook the firmament, a thousand volcanoes at once lifted up their fiery heads; when out of the foaming waters there rose suddenly the rocky foundations of firm land and greeting the light that God had created?

That pebble was Life's first offspring on earth. The spirit of God moved on the waters, and life was breathed into the very gases that were hid in the heart of the vapoury globe. They parted in love, they parted in hate; they fled and they met. Atom joined atom; loving sisters kissed each other, and this love, the great child of that Spirit on earth, brought forth its first fruit, the pebble! Other stones also arose; out of the dark chaos new brothers were seen to appear, and countless friends stood by the side of the first comer. Warmth spread through their limbs, electric currents shaped and fashioned them into ever new forms, and they were joined into families and races each in his kind.

Further on, our author shows that nature, so far from living on a life of mere passive existence, is on the contrary ever

NATURE IN MOTION.

No vulgar error has perhaps longer prevailed among men, than that of the permanency and immutability of our globe. The world is not at rest. The peace in which our mother earth seems to slumber, is but an illusion: in all nature nothing is ever inactive. The moon around the earth, the earth around the sun, that sun around another great centre, and all the heavenly bodies in one unbroken circle around the throne of the Almighty—all are in restless motion, treading their path in the great world of the Lord and praising his name in never-ceasing anthems.

Plants, even, he goes on to show, are not confined to one locality, but are continually changing their field of growth.

THE MIGRATION OF WHEAT AND RYE.

At a very early period these cerealia must have come from the Eden of God into the fields of men. The earliest grains known in Europe were undoubtedly wheat and barley, although even the oldest authors are at variance as to their first home. Charred grains of both are found in Pompeii, and pictures on the walls of the silent city show quails picking grains out of a spike of barley. The Bible, Homer, and Herodotus, already mention them as widely diffused, and Diodorus Siculus even speaks of the belief entertained by many, that wheat grew wild in the Leontine fields and several other places in Sicily. So certain is it that antiquity itself was at a loss where to fix the original abode of these grasses; all references, however, point to India, and yet Humboldt tells us, that the varieties there found in our day bear unmistakable evidence that they were once cultivated, and have but recently become outcasts. The Spaniards carried wheat to North America; a negro slave of the great Cortes was the first who cultivated it in New Spain, beginning with three grains which he had accidentally found among the rice brought out as provisions for the army. At Quito, they show to this day, in a Franciscan convent, the eastern vessel which had contained the first wheat sown there by a monk, a native of Flanders, in front of his convent, after cutting down the original forest. The great Humboldt says, justly, in connection with this fact: "Would that the names had been preserved, not of those who made the earth desolate by bloody conquests, but of those who intrusted to it first these, its fruits, so early associated with the civilization of mankind." Barley, which Homer mentions as the food of his heroes' horses, has at least this merit, that it is the most widely spread of all the nutritious grasses. It is known from the utmost boundary of culture in Lapland down to the elevated plains near the equator.

At a much later period, rye was brought to Europe; at the time of Galenus it found its way through Thracia into Greece, and Pliny speaks of it as having been brought from Tauria by Massilian merchants; in his day it was occasionally met with in the neighbourhood of Turin. Serbian Wendes brought it, in the seventh century, to Germany, where Charlemagne at once distinguished its great importance, and wisely encouraged its culture, so that it soon spread over the continent, and now sustains at least one-third of its inhabitants. This grass also was apparently found growing wild in the Caucasus, but more careful observations have since shown that the presumed originals were a different species: their stems were so brittle that they could not be threshed. More recently still, oats were brought to Europe from the East, and whilst in Greece they were only used as green fodder, Pliny already represents the Germans as living upon oat groats, a dainty which they have by no means abandoned since.

It is a great law of nature that plants, animals, and men, all must travel towards the setting sun.

THE EAST THE CRADLE OF THE WORLD.

But even if maize really came from this continent first—if the Indian fig and the closely related agave, which now grow wild around the Mediterranean and add so much to its picturesque scenery, have their true home in the New World, these two plants would still be the only ones that have ever travelled eastward; single and isolated exceptions to the great law of Nature, that plants, animals, and men, all must travel towards the setting sun.

This mysterious, but undeniable movement, is still going on. It proceeds, even in our day, on a grand and imposing scale, and essentially alters, from time to time, the vegetable character of whole countries, as they are newly discovered or newly settled. It shows us, in indelible signs, the silent, irresistible force with which humble plants prescribe their path on earth to both the animals that feed us and the different races of men. For such is the strange relation between plants and man; they are of paramount importance for his existence, not only, but also for his welfare. The cerealia have become the first and most binding social tie between men, because their culture and preparation require vast labour and mutual service. As no society, moreover, can exist without laws, it may well be said, that these short-lived grasses are in truth the first cause of all legislation. Not without good reason, then, was it that the Romans called their Ceres not only a goddess, but also a legislator.

The great sea is never at rest.

THE OCEAN AND ITS LIFE.

Even when the waters seem lashed into madness by the raging tornado, or rise in daring rebellion under the sudden, sullen fury of the typhoon, it is but child's play compared to the gigantic and yet silent, lawful movement, in which they ascend to the very heavens on high, where "He bindeth up the waters in his thick clouds," and then again sink, uncomplaining, to the lowest depths of the earth.

As the bright sun rests warm and glowing on the bosom of the cool flood, millions of briny drops abandon the mighty ocean and rise, unseen by human eye, borne on the wings of the wind, up into the blue ether. But soon they are recalled to their allegiance. They gather into silvery clouds, race around the globe, and sink down again, now impetuously, in a furious storm, bringing destruction and ruin, now as gentle rain, fertilizing and refreshing, or more quietly yet, as brilliant dew pearls, glittering in the bosom of the unfolding rose, and filling each tiny cup held up by leaf and blossom. Eagerly the thirsty earth drinks in the heavenly gift; in a thousand veins she sends it down to her lowest depths, and fills her vast invisible reservoirs. Soon she can hold the rich abundance of health-bringing waters no longer, and through cleft and cliff they gush joyfully forth as merry, chattering springs. They join rill to rill, and rush heedlessly down the mountains, in brook and creek, until they grow to mighty rivers. Thundering over gigantic rocks, they leap fearlessly down lofty precipices, or gently rolling their mighty masses along the inclined planes of lowlands, become man's obedient slaves, and carry richly-laden vessels on their broad shoulders, until they return once more to the bosom of their common mother, the great ocean.

How quietly, how silently, Nature works in her great household!

The following "lesson of immortality" is given to our author by an Arab Sheikh.

THE ROSE OF JERICHO.

"Abu Abdallah, do you believe in God?"

"Thou sayest it, oh brother!" was his quiet answer.

"But Abu Abdallah, I fear you do not believe that your soul is immortal."

He gazed at me for an instant from the depth of that unfathomable eye, the precious heirloom of a son of the Orient, but vouchsafed not a word. I was struck by his silence, and asked again.

"Oh brother, oh brother, thou wrongest me!" he said, and quietly rising, he seized upon a little shapeless mass, that lay half-hid in the fragrant herbs at our feet, and gently pushing it into the purling stream, he added: "Has not the God of our fathers, whose prophet is Mahomet, given us the Rose of Jericho? And does not my brother, who reads the books of the wise men of the Franks, know that the burning sands of the desert are its home, and that it delights in the fiery winds of the west, which scatter the caravan, and strew the sands of the Sahara with the bones of the traveller? There it grows and blossoms, and our children love it. But the season comes again, and it withers and dies. And the dread simoom rises, and seizes the dry, shrivelled roots, that my brother beholds there, and on the wings of the tempest the Rose of Jericho rides far, far east, until it falls upon holy soil. Now let my brother wait and he shall see!"

And we did wait—waited until the shadows grew long, and dreamy dusk covered mountain and plain. And the little shapeless mass became a miracle indeed, and right before our eyes! The roots had expanded, the leaves had unfolded, life and breath had returned to the dead child of the Sahara, and the very blossoms began to show, and to rival the faint rosy tints of the evening sun!

I never forgot that lesson of immortality—I never forgot that Rose of Jericho. On my return to Europe I learned that botanists called it "Anastatica," the flower of resurrection. I wished to know more about it, and that was the way I first learned something about plants.

He speaks thus of Nature's

UNKNOWN TONGUES.

It was surely not said in vain, nor was it a mere figure of speech, when the Psalmist exclaimed: "All thy works praise Thee, O Lord!" For all creation unites in the vast hymn of praise that daily rises to His throne on high. The morning stars ever sing in the heavens, the mountains echo back the voice of thunders; the earthquake replies to the roar of the tempest, and even the tiny insect, in its mazy dance, adds a feeble note that is heard by Him.

Thus, we have a thousand voices around us, sending up their great, never-ceasing anthem. But proud man has little heeded, heretofore, the countless accents of Nature. Infant nations hear them and comprehend them not; the higher races listen to their own words only, and their ear is closed to the humbler voices around them. Thus they are truly Unknown Tongues. Quite recent researches, however, have thrown some faint light on this strange and attractive province of knowledge.

But we have already trespassed on our limits. Before we conclude, however, we cannot forbear another extract.

MOONLIGHT.

The poet tells us to-day, as he did yesterday, how the mountains kneel before God, in silent prayer, when the peace of the Sabbath reigns all around, how the host of stars light up the gigantic temple, and "the moon hangs, as the ever-burning lamp of man's worship, high above the eternal altar of nature." The painter studies the quaint, fairy lights of the pale orb, as it pours its mild radiance over field and town. The lover communes with the tender amber, round which the moon spreads about her, moving through a fleecy night, and the pained heart finds sweet comfort in her peaceful silver light. The arctic traveller blesses her, as she lights up, with her ever welcome favour, the long, cold polar night, and the people at large look up to her for mysterious blessings. For many are the charms of the pale light of the moon, not known to the man of science. How peacefully and kindly she smiles through the window upon the little bed of the infant, and wakes in its childish mind a thousand strange and fanciful notions, until gentle slumber closes those pure, innocent eyes! Teasing and playing, she will come between that loving couple in the dark bower, and break in upon their sweet, silent communion. Beautiful as some fair saint, serenely moving on her way, in hours of trial and distress, she watches like a mild, faithful companion, by the side of the sick bed; with peace and heavenly comfort in her sweet, pale face, she soothes the weary eye and shortens the long, painful night. Inspiration itself has asked, "Who is she that looketh forth as the morning, fair as the moon?" At last her gentle pilgrimage is ended; sinking silently, she drops down behind the sky, a faithful witness of the brighter light that is to follow after this faint moonlight life, and a glorious prophet of the abundance of peace which the Almighty has promised "as long as the moon endureth."

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*Itinerary; or, Prayers and Thanksgivings Upon and After a Journey.* Compiled and adapted by W. C. D. Philadelphia: Hooker.

It is impossible to avoid connecting this pious and most appropriate little manual with the recent very fearful and fatal railway catastrophe at Burlington. Had the five and twenty unfortunate victims who were hurried so violently into eternity in that dreadful calamity had time and opportunity to look back, and to consider, how would they, may we not be assured, have appreciated the idea of such an "Itinerary" as this,—how would they have cherished the thought of such "Prayers and Thanksgivings upon and after a Journey," as are here presented for the traveller's use?

It is admirably adapted for the object in view. It consists of Sentences, Suffrages, Psalms, Prayers, and to these are added, as of a more special character, a Commendatory Prayer; Sentence; Suffrage; Psalm; Prayer; Thanksgiving; a Prayer when there has been danger; a Traveller's Hymn; a Benedictory Prayer. They are all most suitable for the traveller's purpose. And if under any circumstances it be needful to "pray always"—and under what circumstances is it not?—if ever there is force in the precept, "Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows,"—it is surely most emphatically so, when men are amid the uncertainties and dangers of travel, and when, as so many of the casualties of travel proclaim the reasonableness of the admonition, "They shall blow an alarm for their journeys." Then, indeed, is prayer most seasonable and most salutary. For who knoweth, as recent disasters have so startlingly shown, not what a *day*, but what a *moment* may bring forth? We may commend, therefore, this "Itinerary" as a most desirable little book of devotions for the traveller, who should never set out on his journey without taking care that he has it safe in his waistcoat pocket.

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*The Rag Picker; or, Bound and Free.* New York: Mason, Brothers.

The Rag Picker, like many other works of fiction that have issued from the press of late, resembles in no one point, perhaps, the old-fashioned novels of a quarter of a century ago,—novels that were content to be looked at simply as novels; cleverly conceived, continuing to keep up a lively interest throughout, and presenting one, generally, with a very proper sort of moral at the end. Modern fiction has become more ambitious: it must have some great aim—some mission to accomplish; and is quite as a matter of course devoted to the elucidation of some favourite theory of the times, or the enforcement of some set of religious or political principles. The present work is a blast, and a very furious one too, against the Fugitive Slave Law, with a strong advocacy of the Maine Law by way of underplot. We have always questioned the expediency of such works, and since Mrs. Stowe's book has been published, are unable to award them even the negative merit of originality.

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*The North American Review*, for October, is a more than ordinarily interesting number. It opens with the Rev. Chas. Kingsley's "Westward Ho," and gives a close and careful analysis of this the latest work of a very remarkable and not less popular writer. "The Genius and Writings of Victor Hugo" come next under review, and are ably handled. A work of peculiar national interest, Flanders' "Lives of the Chief Justices," is next made the subject of consideration. Laurence Sterne and his works, and "Schamyl, and the War in the Caucasus," by Friedrick Wagner, follow, and are treated at length. A good deal of space is devoted to Böhringer's "St. Ambrose and the Church of the West;" Daniels' "Thesaurus Hymnologicus sive Hymnorum Canticorum sequentiarum circa annum M. D., usitatarum Collectio Amplissima;" and Armknecht's "Sacred Psalmody, or the Psalmist King David, and the Song of the Primitive Church, with special reference to the Ambrosian and Gregorian Chant;"—all three, works of great value, as contributing to throw light upon the ecclesiastical music of the earlier Christian times, and of special interest to Churchmen, as connected with the most elevating and cherished features of the Church's worship. Jarves' admirable "Art Hints" is next taken up, and ample justice awarded to one who next to Ruskin perhaps is doing more to bring about a just appreciation for and genuine love of true Art than any other writer of modern times. We have besides a group of works on the History of the Crimea, a collection of papers on the Diplomatic History of the War in the East, and a very full notice of Amos Lawrence's Life, &c., by his son, Wm. R. Lawrence, M. D. An article on the recent Opening of the Ganges Canal, some Critical Notices, a list of New Publications received, and an Index to the eighty-first volume of the Review, close the present number.

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*The Knickerbocker*, for October, is full of entertaining matter. We have the second paper of "Harfang on Birds;" Number Two of "Letters to Ella;" "The Complete Susquehanna Angler;" an amusing sketch entitled "My Friend's Wife;" "A Story of Hemlock Hill," and a very clever "Children's Story," together with an unusual amount of verse. The Literary Notices embrace a consideration of some of the most noteworthy among recent publications; and the "Editor's Table" presents its customary attractive features.

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*Littell's Living Age*, for this week, has thirty-one pages devoted to the Queen's late visit to the French Empire, under the title of the "Queen and the Emperor, from the *Times* and its Paris Correspondent," which is highly interesting; and we have a tale, "The Fortunes of Glencore," from the *Dublin University Magazine*. A review of Tennyson's new poem, "Maud," from *Blackwood's Magazine*, which, with an amusing sketch called "Kitchen and Parlour," from Chambers' Journal, also contribute to make up a popular number.

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*Brownson's Quarterly Review*, for October, contains an analysis of Dr. M'Clintock's recent publication on the Temporal Power of the Pope; a consideration of Haines' Philosophical Works; a long article on the Know-Nothing Platform; and reviews of Ventura on Philosophy and Catholicity, Wordsworth's Poetical Works, and some minor modern publications.

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*Hall's Journal of Health*, for October, contains the customary amount of advice and instruction as to how disease may be avoided, and health secured and maintained. The present number exhibits an interesting variety of contents.

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*The Churchman's Monthly Magazine* is illustrated with a portrait of the late Bishop Jarvis, of whom also there is the first part of an interesting memoir. The other articles embrace a pleasing variety of reading for the Churchman's family.

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*The True Catholic* for October's editorial paper is on the Adaptation of the Church to our Civil Government and Social Condition; and we have copied the greater portion of it into another page of this sheet. The Selections are on subjects of seasonable Church interest; and there is the usual able summary of Church affairs.

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*The Panorama of Life and Literature*, for October, contains seventeen popular pieces of light literature of the higher class, selected for the most part from the ablest British periodicals. It is thus, by its variety and interest, one of the most attractive, as it is one of the cheapest, of all our literary miscellanies.

From the *Mercersburg Quarterly Review*, for October, we gave an extract last week. There are one or two articles besides that, on "The Clerical Culture of the Times," from which we should like to copy, did our limits permit. Mr. Nevin's "Parable of the Leaven," and a paper on the "Philosophy of Pharisaism," strike us as particularly deserving of notice.

*The American Medical Gazette and Journal of Health*, for October, presents to its readers the customary amount of interesting material.

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Newspapers in the World.—The following is supposed to be the number of newspapers in the world: 10 in Austria; 14 in Africa; 24 in Spain; 26 in Portugal; 30 in Asia; 65 in Belgium; 85 in Denmark; 50 in Russia and *Poland*; 350 in other Germanic States; 500 in Great Britain and Ireland; and 2,000 in the United States, or nearly twice as many as in all other nations.

**External Aids to Devotion.**

Let me remind the reader, that all ornaments and decorations of a church are so far good as they are found to aid in calling up solemn thoughts, to assist the worshipper to put himself in a posture of devotion, to fix his mind upon the great fact of his being in the presence of God. Who, for example, can be insensible to the quiet, solemn effect produced by the "dim religious light" thrown from painted windows? who does not own the spell of architectural beauty? Every one is familiar with those lines in which Milton expresses the effect produced upon his mind by sacred buildings, although the tendency of his religious views would have led him to quite different conclusions; may we not say, that if in latter days he submitted himself to the fetters of religious doctrine and discipline, in his early life the poetry of his nature testified to the truth? Here is the passage.

"But let my due feet never fail
To walk the studious cloysters pale,
And love the high-embowed roof,
With antick pillars massy proof,
And storied windows richly dight,
Casting a dim religious light:
There let the pealing organ blow,
To the full-voiced quire blow,
In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes."

These lines seem to express the legitimate ground of the application of principles of taste to the construction of churches; if a beautiful building be an assistance to devotion it is good, if it be a hindrance it is bad; it may possibly happen that in some cases the decoration of a church is so elaborate and gorgeous, as to take away the attention of some of the worshippers from the service in which they are to join, but this is not likely to be a common case, and need hardly to be considered; the case is much more common of the arrangements of the church being quite out of harmony with the spirit of devotion. My purpose is this, to encourage the worshipper in the parish church to make use of all external aids to devotion which the character of the church affords, and not to think anything trivial which may be made to tend to the great end of bringing his mind into a frame suitable to the occasion.

It is with the same view, that George Herbert describes "the parson's church" as being decorated with "fit and proper texts of Scripture everywhere painted," and that this plan is frequently adopted in village churches. I say it is with the same view, because the effect which is produced upon the mind by the sight of passages of Scripture appropriate to public worship, and to the character of God's house, is the same as that which is supposed to be produced by the whole character of the architecture, arrangement, and decoration of the church. And moreover it is inconsistent to paint upon the wall texts of Scripture, which the condition of the church shows to be disregarded by those who have the care of it; for instance, the text, "This is none other but the house of God, and this is the gate of Heaven," would seem out of place, if the house had the appearance of a stable or outhouse, as some churches have; or if the walls proclaimed, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," the neglected condition of the floors of some churches might seem to turn the text into ridicule; or if the walls gave the admonition, "Have not the faith of our Lord Jesus Christ, with respect of persons," what should we say when we perceived the magnificent bedroomlike pews of the great and the cold tumbledown benches of the poor? Thus the precepts of the texts of Scripture and the practice of the Church ought to be in accordance; and if they be, they will tend to the same end and help each other.

As I have mentioned George Herbert's direction concerning texts painted in the Church, I will just quote the passage in which it occurs, and which contains his entire advice as to the condition in which the church should be kept. "The country parson," he tells us, "hath a special care of his church, that all things there be decent, and befitting His name by which it is called. Therefore first he takes order, that all things be in good repair; as walls plastered, windows glazed, floor paved, seats whole, firm, and uniform, especially that the pulpit and desk and communion-table and font be as they ought, for those great duties that are performed in them. Secondly, that the church be swept and kept clean without dust or cobwebs, and at great festivals strewed and stuck with boughs, and perfumed with incense. Thirdly, that there be fit and proper texts of Scripture everywhere painted, that all the painting be grave and reverent, not with light colours or foolish antics. Fourthly, that all the books appointed by authority be there, and those not torn or fouled, but whole and clean, and well-bound; and that there be a fitting and sightly Communion cloth of fine linen, with an handsome and seemly carpet of good and costly stuff, or cloth, and all kept sweet and clean, in a strong and decent chest, with a chalice and cover, and a stoup or flagon; and a basin for alms and offerings; besides which, he hath a poor man's box conveniently sealed, to receive the charity of well-minded people, and to lay up treasure for the sick and needy. And all this he doth, not as out of necessity, nor as putting a holiness in the things, but as desiring to keep the middle way between superstition and slovenliness, and as following the Apostle's two great and admirable rules in things of this nature: the first whereof is, 'Let all things be done decently and in order:' the second, 'Let all things be done to edification.' For these two rules comprise and include the double object of our duty, God and our neighbour; the first being for the honour of God, the second for the benefit of our neighbour."—*Rev. Harvey Goodwin.*

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**Protestant England and Roman Catholic France.**

We have more than once, (says the *English Churchman*,) had to complain of the extreme tardiness of our national acts of devotion, whether of Prayer or Thanksgiving. There can be no doubt that we are a very great nation, in many things, and in many ways, but, somehow or other, promptness in National Prayer and Thanksgiving is certainly not one of our virtues as yet. We do, however, hope that the time will come, and the sooner the better, when "Protestant England" will be as forward, and as free and full, in this good work, as any of the Roman Catholic nations of Europe. We often hear the old saying, that "they manage these things better in France," and the axiom may be justly applied to this subject as well as some others. Up to the time at which we are writing, not a single sign of a National Thanksgiving for the recent successes in the Crimea has appeared. But how stands the case with France? We have the actual documents before us to show what has been done there. It appears that on Thursday last, the 13th, the Emperor of France went in state to Notre Dame, with all the officers of the Government. His object in going there was thus expressed publicly to the Archbishop of Paris, on entering the Church:—"I come here, Monseigneur, to thank Heaven for the triumph it has granted to our arms, for I must acknowledge that, despite the skill of generals and the courage of soldiers, nothing can succeed without the protection of Providence." The day before this event took place—viz., on Wednesday, the 12th ult., two circulars were issued by the French Government—one from the Minister of the Interior to the Prefects of Departments, and the other from the Minister of Public Instruction to the French Bishops.

[In one of these circulars it is stated—"For this immense success the Emperor wishes to render solemn thanksgivings to God, who disposes of the fate of armies. On Sunday, the 16th of September, a *Te Deum* will be sung in all the departments of the empire; you will concert measures with the Ecclesiastical, civil, and military authorities to give a brilliancy to this ceremony which will correspond with the grandeur of our victory." In the other—"The Emperor, elevating his thoughts to the Supreme Judge of Armies and of Empires, desires you to call the faithful to the steps of the altar, to render public thanks to the Almighty. Monsieur the Prefect will concert with you such measures as shall give to the *Te Deum* which you will cause to be sung on Sunday, the 16th inst., all the solemnity desirable."]

In accordance with these circulars, the walls of every church in France on Sunday last, the 16th ult., echoed with the thanksgivings of the nation, as expressed in a *Te Deum*. Not a single Sunday was allowed to pass, after the receipt of the news of the successes which it had pleased Almighty God to grant to the allied armies

of England and France in the Crimea. Now, we want to know what prevented England from being allied with France in this devotional act, so far as she might have allied with her by offering up her National Thanksgiving on the same day? We are aware that our Sovereign is some hundreds of miles from the seat of Government, and that many of her Ministers are also absent; but is it a fact that, with the electric telegraph established all over the kingdom, and extending even to her Majesty's Highland home, documents corresponding with those of the French nation (before quoted) could not have been issued simultaneously? Her Majesty received the news on or before Wednesday, the 12th, for on that day—the very day of the French circulars—an officer of the Queen's household addressed a letter to a railway station-master, enclosing £50 as a testimony for his exertions in expediting the transmission of the intelligence to her Majesty. Doubtless the promptitude of this gracious act considerably enhanced its value in the eyes of the station-master; and can we for one moment doubt that promptness in giving thanks to Almighty God, for mercies received, is most pleasing to Him? Our present gracious Sovereign has shown so deep a personal interest in the war—has gone so far out of the ordinary official path of precedent to testify her sympathy with those who are most actively concerned in it—that we are convinced she would readily consent to do her part to remove this reproach from us: and therefore we feel that a very serious responsibility rests upon those spiritual and temporal advisers and servants of her Majesty upon whom devolves the duty of offering such counsel, and such facilities, as would enable her Majesty to publicly lead her people in their special national acts of piety, on this and other extraordinary occasions. Why should the Sovereign of England be behind all, or any, of the Sovereigns of the world, in publicly and personally recognizing and testifying God's Providence, Power, Mercy, and Goodness? As a Church, and a Nation, we are bound to obtain an answer to this question, and we must appeal again and again to our spiritual and temporal rulers until we get an answer which may be reconciled with the precedents, examples, and precepts, given to us by the King of Kings and Lord of Lords.

### The Pitcairn Islanders.

The following information regarding the Pitcairn Islanders, descendants of the mutineers of the Bounty, is derived from a letter of date 31st March last, received by the family of a young gentleman belonging to Greenock, who is an officer on board her H. M. S. Amphitrite, one of the British squadron in the Pacific:—

"At daylight we hove to off Bounty Bay, and fired a gun, which was repeated at 6.30 A. M., and soon afterwards we saw the whale-boat full of islanders coming out. They got alongside about 7.30 (there were thirteen in the boat.) On landing we found Mr. Nobbs with the greater portion of the males and children assembled on the beach. We received a hearty welcome, and, after the party from the cutter had joined us, proceeded up the hill, which is about 300 feet perpendicular; it is very bad at any time, but late in the day, after some rain had fallen, it was dreadfully slippery, and we all had one or two tumbles coming down. We reached the market-place (after a climb over 500 yards of ground), as it is called, being a space at the top of the hill under some cocoa-nut trees, in about ten minutes, and there were surprised by seeing nearly all the ladies, about fifty or so, awaiting our arrival. I was greatly pleased, and so was everybody, for you might go a long way before you would see such a collection of pretty, good-humoured, cheerful faces. They were most of them a little shy at first, but it wore off. After chatting a short time, we went on to the settlement, and walked about, seeing everything and everybody. We all dined about noon, each family asking two or three; and to that house where you dined you were expected to go, if you wanted water or a melon—in fact, make it your home *pro tem.* We soon got a little singing up, and the ladies favoured us with 'God save the Queen,' the 'Pitcairn Song,' and two or three others. They sang very nicely, and so pleased the captain that he said he would wait till next day, instead of sailing at dark, as he intended at first. The girls made very pretty wreaths; they are made of a flower very much like a red daisy, and they wear them round their heads. The whale-boat came off at 7 P. M., and was hoisted up to the port main rigging for the night, the islanders about a dozen sleeping in the after-cabin. They are dressed nearly all alike, except the Nobbs, who wear shoes, and are regarded as superior. There are only eight of the first generation, two men and six women. The oldest man is sixty, and the oldest woman between seventy and eighty. None of these will leave the island, at least they say so, and only wish removal to Norfolk Island for their children's benefit; for, they say, in a few years the island will be too small for them. The number of inhabitants at present is a hundred and ninety, ninety-five males and ninety-five females. They are all in good health, except Reuben, Mr. Nobbs' eldest son, who is in consumption, and cannot live many weeks longer. They were greatly pleased with our presents, and they sent off to the ship's company lots of pumpkins, water melons, plantains, &c. Every house is beautifully clean, and for the first time after leaving England I have seen scrapers, which are made out of old cutlasses. The houses have the sleeping places made like bunks round one side, and there is generally, besides a chest or two of drawers, a table, a stool, and a cupboard. Some of them have a slight partition, where the father and mother sleep; the rest are berthed indiscriminately. All the bunks have curtains to let down. They are all excellent swimmers, being in the water as soon as they can walk. The women are considered the best. I suspect we are the last man-of-war who will see them before their division; for I suppose they will remove either this year or the beginning of next. We took a great many letters for them, and brought several away, mostly for officers who have been there. They were all very sorry at our leaving, and some of the women cried; some of the men also, I think. There was only a little dispute about some land, which had to be referred to the captain, and that was very soon satisfactorily settled. They rise at daylight and begin the day's work; but strange to say, they eat nothing till noon, then generally vegetable food, with meat once or twice a week only; they have supper about seven o'clock, and go to bed about eight P. M. The houses are raised about three feet off the ground, and thatched with palm leaves, with good eaves, so that all the rain runs off clear. The thatching lasts a long time. About eleven o'clock A. M., the islanders on board left loaded with presents for themselves and the ladies. Just before they pushed off, they gave three cheers, which were heartily returned; they then pulled for the shore, and we made all plain sail, with a refreshing breeze."

THE spirit of politeness consists in giving such attention to our manners and language, that those around us are left content with us and with themselves.


## ADVERTISEMENTS.

**FOR SALE.—A CHURCH BOARDING SCHOOL** establishment, in an adjoining diocese, about sixty miles from New York, and seventy from Philadelphia, and easily accessible by railroads. It has been in successful operation for the last eleven and a half years, and is well calculated for a large male or female School. The situation is very pleasant and healthful; the buildings, consisting of the main edifice, four stories high, a chapel, with school-rooms annexed to it, stables, etc., are all large, commodious, and substantial; and besides a large garden, there are several acres of good tillable land belonging to it.

The proprietor and principal is desirous of retiring from the business of teaching, and will give possession on the 1st of November next. Application should be made immediately, and letters addressed to C. D. F., and left at the office of this paper, will receive prompt attention.

August 27th, 1855. sep6-tf

**MAGIC LANTERNS OF EVERY DESCRIPTION,** with a large assortment of Temperance, Astronomical, Scriptural, and other Sliders in great variety. A priced and descriptive catalogue of Lanterns and Sliders furnished gratis on application, and sent by mail, free of charge, to all parts of the United States and Canada.

McALLISTER & BROTHER,
194 Chestnut street, Philadelphia.

sep27-3t-eow

**$5.50 FOR RED OR WHITE ASH, EGG AND** Stove Coal of superior quality, screened and delivered from yard. Lehigh, $6 per ton. Also, all other Coals at the lowest prices.

J. I. GANTZ'S SON.
au9-1y Yard, cor. Stanton and Orchard streets.

**IRVING TROY SHIRT AND COLLAR DEPOT, NO.** 240 BOWERY. The Trade furnished with any style desired.
my31-6m

## ECCLESIOLOGICAL.

**CHURCH FURNISHING.**

**THE SUBSCRIBERS** have always on sale, an extensive stock of goods expressly adapted to the wants of CHURCHES and PUBLIC INSTITUTIONS:

And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

The most prominent articles are

DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*
MOHAIR, PLUSH, and SILK VELVET, for *Pulpit Cushions.*
CARPETING: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule,* or *Lobby.*
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked,* or *made into Cushions.*
PATENT FELT—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is besides cheaper than Hair, and never engenders or harbours vermin.

DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

**STAINED GLASS FOR CHURCHES, &c.,** manufactured by HENRY SHARP, late SHARP & STEEL, 215 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

**PURE JUICE WINES, FOR MEDICINAL AND** SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.

je21-1y GEO. E. MENDUM, 18 Wall street.

**COMMUNION PLATE, OF THE MOST APPROVED** and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of

TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by

COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

**TENT WINE** (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

**ENCAUSTIC TILES, FOR FLOORS OF CHURCHES,** and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.

Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by

MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

## ARCHITECTURE AND THE ARTS.

**W. J. HANINGTON, GLASS STAINER, ENAM**ELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,

For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

## FURNITURE AND UPHOLSTERY.

**JOSEPH RILEY'S FASHIONABLE CHURCH,** PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate
my31-1y JOSEPH RILEY.

**NEW YORK MARBLE IRON WORKS.**
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.

WILLIAM SMALL. [my24 6m] H. O. ALDEN, JR.

**LOOKING-GLASSES,** LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m8-1y

**MRS. E. BERRIAN, 180 BOWERY, BETWEEN** Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

**SHOW CASES,** the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

**NEW DRY GOODS MART, 269 GRAND STREET,** CORNER OF FORSYTH.—O. MOWBRAY would respectfully notify his customers and the public, that he has removed from Canal street to the above number, with an entire new stock of fashionable Dry Goods, having been purchased under the general depression of the money market. Hence it is easy to discover the advantage our customers will have in supplying their wants from a new stock of handsome Dry Goods, instead of losing time and money trying to be suited out of large accumulated old stocks at necessarily high prices. We are therefore determined, having the facilities, to use every honourable means in our power at our new location, to remain the envy of all competitors, and to retain our former reputation at our old stand in Canal street, for the past six years, of serving the public faithfully. Ladies are invited to call and see our new Store, and examine our new goods, whether they want to purchase or not. Three of our prominent rules are—

1st.—Polite attention to all customers.
2d.—To ask one price, from which there shall be no deviation.
3d.—In no case to urge any lady to purchase.

As our rules are strictly adhered to, a child can purchase as cheap as the most expert or experienced.

OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
447 Eighth Avenue, betweeen 33d and 34th Sts.

N. B.—French and German languages spoken in the Store.
au30-3m

**C. W. IRVING & BROTHER, 240 BOWERY,** have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.

Ladies', Gentlemen's, and Children's HOSIERY of every description.
Kid, Silk, Lisle, and Cotton GLOVES, all qualities.
Ladies' and Children's Silk MITTS, all prices.
Dress Trimmings, Haberdashery, and a great variety of small wares.
Embroidery and Sewing Silk, all colours, in quantities to suit.
The Trade supplied with any of the above, at the LOWEST CASH PRICES. my31-6m

**FRENCH PORCELAIN FROM AUCTION.—**

| | |
|---|---|
| Gold Band Dining Sets. | Gold Tea Sets. |
| White " " | Fancy " " |
| Green Sprig " " | " " " for silver. |
| Fancy " " | Tete-a-Tete Sets. |
| " Chamber Sets. | Rich Large Cups and Saucers. |
| Best White Stone Sets. | Glass & China Cologne Bottles. |
| Parian Figures. | Fancy China Candlesticks. |
| Bohemian Glass. | Wedgewood Ware. |

Canton China, per set or piece.
THE OLD BLUE CANTON CHINA, PER SET OR PIECE.

Many of the above goods were bought at *Auction*, and are now offered at very low prices. An examination of our stock is solicited, and we feel the patterns and styles will be found desirable, and the prices low. DAVIS COLLAMORE,
447 Broadway, between Grand and Howard streets.
sep27-3m*

**J. B. & W. W. CORNELL'S**
**Plain and Ornamental Iron Works,**
137 to 143 Centre street, and 103 and 105 Walker street, New York.

**THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF** property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, sky-lights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.
sep27-1y

**CARPET WAREHOUSE.—YOUNG & JAYNE, NO.** 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

YOUNG & JAYNE,
364 Broadway, corner of Franklin street.

N. B.—Churches and clergymen furnished at wholesale prices.
sep20-3m*

## SCHOOLS.

**CHESTER FEMALE INSTITUTE,** ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector.

TERMS—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well-known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

HORATIO POTTER,
Prov. Bishop of the Diocese of New York.

September 21, 1855. my3-tf

**ST. MARK'S HALL.—A CHURCH BOARDING** School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex railroad from New York city.

The Thirteenth Semi-Annual Session of this School will commence on the first Monday of November, and continue twenty-two weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, A.M. sep-27-6t

**JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS,** Elizabethtown, New Jersey.—Pupils are fitted for any standing in College, or prepared for mercantile and other active pursuits.

TERMS.—Board and Tuition (including French) $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native Teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German.

Winter Session will commence on the first Monday in November.
Circulars can be obtained at this office. sep27-5t

**DEER HILL INSTITUTE.—A CHURCH BOARD**ING SCHOOL FOR BOYS, DANBURY, CONN.—The Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. Drawing, French, the Piano, extra. Vocal Music, gratis.

The Fourth Term will commence on Monday, the 5th of November next. For Circulars, &c., apply to the Rector. References—Among other patrons, Joseph Russell, Esq., (Pudney & Russell,) 79 John street, Chas. L. Watkis, Esq., 62 Cliff street, Capt. David Heywood, 16 Irving Place, New York. mh22-1y

**THE MISSES ROHR RESPECTFULLY INFORM** their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

**MISS ADRAINS' BOARDING SCHOOL FOR YOUNG** Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

**MURRAY HALL.—CHURCH BOARDING AND DAY** School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten*. Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.

REFERENCES.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq., G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

**BOARDING SCHOOL FOR BOYS, NORWALK, CON.** —C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons.

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. jy19-3m

**CHRIST CHURCH HALL, POMFRET, CONN.—REV.** JAMES MORTON, Rector. The Autumnal Term of this School will commence Sept. 17th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and wisely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the wellbeing of the school, the Rector would prefer receiving none over 14 years of age.

TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

**ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES,** at Danbury, Conn., Mrs G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

**THE SUBURBAN HOME SCHOOL,** NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

## DENTISTRY.

**DR. A. STARR,** SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

**DR. J. T. STRATTON,** DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

**IMPROVED ARTIFICIAL TEETH.**—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

**CLOCKS FOR CHURCHES, PUBLIC BUILDINGS,** VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address

JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.

"Sherry & Co. have established a reputation as the best clock makers in the world."—[Scientific American. je21-1y

**S. BOOTHBY, IMPORTER, MANUFACTURER,** JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

## MUSIC AND MUSICAL INSTRUMENTS.

**SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA** L. NORTHALL, will continue to give instruction in Singing at her residence, No. 200 Bleecker street, commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

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sep6-tf

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sep13-1y

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Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

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**CARPETINGS FOR FALL TRADE, 1855.—SMITH** & LOUNSBERRY, No. 456 Broadway, near Grand street, have just received, per late arrivals, several large invoices of elegant VELVET TAPESTRY AND BRUSSELS CARPETING, which they are now offering, together with a large and select stock of all other goods connected with the Carpet trade, at great inducements. sep13tf

**RICHARDSON & BOYNTON'S WARMING AND** VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most approved patterns of Furnaces, Ranges, Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested.
sep6-3m*


**STATE OF NEW YORK, SECRETARY'S OFFICE,** ALBANY, AUGUST 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State, on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in place of Elias W. Leavenworth;
A Comptroller, in the place of James W. Cook;
An Attorney General, in the place of Ogden Hoffman;
A State Engineer and Surveyor, in the place of John T. Clark;
A State Treasurer, in the place of Elbridge G. Spaulding;
A Canal Commissioner, in the place of Frederick Follett;
An Inspector of State Prisons, in the place of Darius Clark;
A Judge of the Court of Appeals, in the place of Addison Gardiner;
All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals, in the place of Charles H. Ruggles, resigned.

Also, a Judge of the Supreme Court for the First Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next.

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer, and Erastus Brooks, whose terms of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;
A Sheriff, in the place of John Orser;
A County Clerk, in the place of Richard B. Connolly;
Four Coroners in the place of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and Wm. O'Donnell;
A Comptroller, in the place of Azariah C. Flagg;
A Street Commissioner, in the place of James Furey;
A Commissioner of Repairs and Supplies, in the place of Bartholomew B. Purdy;
Two Governors of the Almshouse, in the place of Patrick Henry and John J. Herrick;
A City Inspector, in the place of Thomas K. Downing;
A Counsel to the Corporation, in the place of Robert J. Dillon;
Two Justices of the Superior Court, in the place of William W. Campbell and Murray Hoffman.
A Justice of the Marine Court, in the place of Charles E. Birdsall;
A Police Justice for the Sixth Judicial District, in the place of George W. Pearcey;
A Judge of the Court of Common Pleas, in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH,
Secretary of State.

SHERIFF'S OFFICE, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such cases made and provided. JOHN ORSER,
Sheriff of the City and County of New York.

All the public newspapers in the county will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. sep13-8t

**PROTESTANT EPISCOPAL BROTHERHOOD OF** NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

*Counselor:* The Bishop of the Diocese, *ex-officio.*

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Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

*For The Churchman.*

## THE AUTUMN DAY.

### A SIMILITUDE AND A REMEMBRANCE.

We watched, one autumn afternoon,
The falling of the dismal rain,
Which, since the morn, had played soft tune
Upon the window-pane.

The calling of old memories
Had given refreshment to our task,
And all that love had taught to prize,
We of our hearts did ask—

Till looking up, our eyes all wet
With tears, half formed of pleasant thought,
Half from the poison of regret—
Their glance the sunlight caught!

Swift from the opening of a cloud,
That beam spread widening light around,
Until the liquid glory flowed
To the horizon's bound.

The sullen waters of the Bay
Now danced and shimmered in the beam,
While on the hill tops far away
Sank the expended gleam.

And every dear, familiar place
Which, thro' our mood and outer storm,
Had worn a melancholy grace,
Put on more cheerful form.

And when the sun, below the hill,
Drew after him the rosy heaven,
And solemn twilight, gray and still,
Ushered the darkening even—

There came a softness on the breeze,
That spake of sunlight on the morrow,
And to our troubled hearts, calm ease,
And kind release from sorrow!

Ah, gloomy day and quiet night!
How oft that autumn scene returns,
Type of the sadness and affright
With which my memory burns!

I watched *her* thro' the awful hour
That brought sad tidings of the wreck,
And prayed her, with a friend's strong power,
Christ's proffered aid to take.

I feared—I knew, her heart was broke.
At last she smiled—and I was glad—
And after many days she spoke—
Oh God, and she was mad!

She never felt my sympathy,
Nor knew how oft I tried to win,
With all she once had loved to see,
Her cheerfulness again.

A melancholy, born of woe,
Was all the friend she now would own,
But sometimes she would wilder grow,
And weep, and shriek, and moan.

And this was when the skies were drear,
When autumn winds made mournful sound,
As for the leaves, that changed and sere
They carried to the ground.

To her they spoke of fatal storms—
Of ships, vain struggling with the sea,
Whose ghostly and dismantled forms
Haunted her memory.

And thus her darkened life passed on,
In mad and hopeless discontent,
Until the day was almost gone,
The clouded light nigh spent.

When, o'er the very vale of Death,
Arose the Sun of Righteousness,
Rebuking our disheartened faith,
And shedding holy peace.

Ah, still how like that Autumn day!
For e'en the scenes that made her mad,
Viewed thro' Religion's cheering ray,
Now told no story sad.

And when the last "farewell" was given,
That closed her earthly love for me,
The glance that lingered yet from Heaven,
Looked kindly on the Sea!

Ah, gloomy day, and quiet night!
Ah, mourning and Christ-aided friend!
Your memories give me guiding light,
And comfort to the end—

That tho' *my* day be dark and drear,
*My* bark be wrecked on Life's wide sea,
By Heaven's bright Beam I safe may steer
Into Eternity!

L. E. D'B.

A GOOD EXAMPLE.—A correspondent of the *New York Herald* says:—"In the Presbyterian church, Fifth avenue, of which Dr. Alexander is pastor, the choir has been dismissed, the fine organ has been removed so as to face the people, and is used merely to give the pitch and keep time; a gentleman stands at the side of the minister, a little lower, to lead the singing; and the old tunes, familiar to us an age ago, were exclusively sung. The cause of this innovation is to lead the whole congregation to join in that important and delightful part of religious worship of singing God's praise."

The importance of congregational singing is getting to be acknowledged more and more every day, and a better taste in church music seems to be everywhere springing up. Even in the secular press, we are constantly meeting with such paragraphs as the following, which occurs in the *Newark Daily Advertiser*. Speaking of the introduction of operatic and other melodies into the religious service, it says:—"These are sometimes, though not often, serious, now and then touched with pathos. Yet they do not inspire devotion. They may awaken sympathy, and even tears, but are unfruitful of pious emotions or exalting power. Many of these selections abound in sentiment, grace, and delicacy. . . . . . Much ornament is not admissible in the sanctuary; it would be as much out of keeping as French curls on a statue of the Madonna. Great plainness, a wholesome simplicity, belong to genuine church music; all sickly, mawkish expressions are to be avoided; and the light tripping turns and artifices, as well as elaborate cadenzas, are solecisms, where sincerity, manly directness, unaffected grace and strength should give the tone. Embroidery is a mockery on the church's robes, whether in the pulpit or the choir. . . . . . If we had our way, music should be taught in the common schools as a part of ordinary learning, and then our congregations might hope, in time, to be full of those who would worship, as they ought, with the voice as well as the spirit."

AMERICAN LUTHERANISM.—There appears to be, at the present time, a considerable stir in the Lutheran Church in this country. Some individuals who seemed desirous to harmonize the various conflicting elements in the Church, have gotten up what is called a "Definite Synodical Platform," which they have sent out in an anonymous pamphlet to the several Synods for their action, and, as hoped, adoption. The movement has occasioned considerable excitement. The Wittenberg Synod of Ohio has unanimously adopted it. The Synod of East Pennsylvania has as unanimously rejected it, and denounced the whole movement. A somewhat simiiar position, we understand, has been assumed by the West Pennsylvania Synod. What disposition it has received, or will receive, at the hands of the other Synods, has not yet transpired. From present appearances, however, it seems destined to result in creating greater division and discord, rather than in promoting unity and peace. The platform is verily a curiosity in its line, judging from the preamble and resolutions attached to it, as published in the "Lutheran Observer." The following remarks in relation to it are contained in the preamble referred to:—"The only errors contained in the [Augsburg] Confession (which are all omitted in this Recension) [New Platform] are—

1. The approval of the ceremonies of the mass.
2. Private confession and absolution.
3. Denial of the divine obligation of the Christian Sabbath.
4. Baptismal Regeneration.
5. The real presence of the body and blood of the Eucharist.

With these few exceptions, we retain the entire Augsburg Confession, with all the great doctrines of the Reformation. The other errors rejected in the second part of this doctrinal platform, such as Exorcism, &c., are contained not in the Augsburg Confession, but in the other former symbolical books, and are here introduced as among the reasons for our rejection of all the other books except the Augsburg Confession." We forbear making any comments at present, on the above proceedings, as our object in adverting to the movement is simply to note it as an item of news.—*Reformed German Messenger.*

### Instruction and Reclamation of Romanists.

So, too, with Romanists. Instead of resting confidently in our national securities for truth and liberty, we have been agitated by a miserable fear lest all were to be swept away by Popery. So that instead of looking upon its adherents as sent hither to be instructed and reclaimed, we have persecuted them in platform-speeches, newspaper attacks, and political combinations, until they are now in such an exasperated state towards Protestants, as renders our work far more difficult than it would otherwise have been. Had half the zeal that has been expended by Christians and Christian divines, in railing at them, been put forth in kindly efforts to instruct these poor pitiable victims of ignorance and superstition, how differently would they have been affected towards us, how many might we have gained! But it is not yet too late to adopt a more excellent way; and our Church should take the lead in it, not only because she has entered less into the crusade against them than others, and so may hope for a more favourable hearing, but because the Reformation with her did not lead to a renunciation of many things, right in themselves, because the Romanists used them, and so we can offer them, on their conversion, a more congenial home. Besides, in the modern Missions, those of our Mother Church have been most signally successful. The work should be commenced by employing a missionary, with the special qualifications needed for such a labour; first, in each of our large cities, where the mass of its objects would be found. Let him have a place of worship; let a lecture be given at stated seasons, in the right spirit, on the points of difference between us and Rome; let there be gathered around him a band of colporteurs and Bible-readers, numbers of whom, experienced in the work, driven by persecution from the old countries, may be found in our midst, formed to his hands;—let the machinery of our brethren of the Church of Ireland, so successfully used there, be brought over and adopted, so far as it will suit our circumstances; let Irish missionaries, of wisdom, experience, and boldness, be sent for, if needs be; let it be known in all the churches of a city that there is such a mission, so that it may have the sympathies and prayers of the thousands who would be gladdened by its establishment; let all this be done, and we might then hope that we were beginning to fulfil the purposes of God's providence towards the Romanists, with reason to anticipate a great and glorious result in the final issues. It would not be a discouraging effort. Every rector of a city parish has converts from Romanism in his communion, and he meets with a great many more of the Romish Church who express to him, without any apparent sinister motive, their desire to be instructed and join a Protestant Church, but whom he has not time to visit, and whom he would gladly send to such a missionary for instruction. We have servants in our families who will read our Bibles, and attend our family worship, in defiance of their priests. We have the wonderful success of our brethren in Ireland to animate us. And if we had none of these encouragements, nor any remembrances of the glorious Reformation, we have still the command of God, and the promises of His grace. Why have missionaries been sent abroad to the Greek Church! to the Turk! and the heathen! and at home, to little handfuls of Jews! of Aborigines! of Scandinavians! while millions of Romanists at our doors have been neglected, have been driven off as lepers, have asked bread, and received a stone! Grant that they are all that their bitterest opposers, civil or ecclesiastical, represent them; what makes them dangerous to our country but their religion, which would have made us like them, if we had been educated as they have been, or what can ever render them good citizens, as well as enlightened Christians, save a conversion from their religion? Everything seems to call us to the work, and honoured, indeed, will be the men who shall first enter practically and earnestly upon it. Let not our words on this subject be forgotten.—*Church Review for October.*

IGNORANCE THE MOTHER OF PREJUDICE.—I have been long of opinion that the cry of Puritanism and Popery raised against the Church of England and her ordinances, is in many instances a mere *hue and cry*—"vox et præterea nihil." The men who raise this cry are generally men who are unsettled as to their faith, and but at best imperfectly able to give "a reason for the hope that is in them." I have made the foregoing remarks to introduce an anecdote of a simple circumstance which occurred the other day in my parish. A lady was visiting a family of Church folk, the head of whom, I regret to say, is a man who never enters the Church doors, or indeed those of any other place of worship, but who is particularly fond of crying Popery or Puseyism when he cannot understand what the Church means by her different ordinances. He was declaiming in loud terms against the Popish tendencies of the Prayer Book; when the lady alluded to quoted, as a test of the soundness of his opinions, that text among the Offertory sentences, "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" "Yes, yes," was the reply "is that not Popery?" "But that is a text of Scripture," said the lady. *The man was silent.* Are not many of the absurd objections to the Church, the Liturgy, Ordinances, and Sacraments, analogous to this, that is, if we honour such *grievance* by the name of an *objection* properly so called?—*Correspondent of "The Church."*

SHAKSPEARE AND THE BIBLE.—*Bible*—The Apostle says: But though I be rude in speech.—2 *Corinthians* xi. 6.

*Othello*—Rude am I in speech.

*Bible*—Show his eyes and grieve his heart.—1 *Samuel* xi. 33.

*Macbeth*—Show his eyes and grieve his heart.

*Bible*—Thou hast brought me into the dust of death.—*Psalms.*

*Macbeth*—Lighted fools the way to dusty death.

*Bible*—Look upon me, because I am black, because the sun has looked upon me.—*Solomon's Song* i. 6.

*Merchant of Venice*—Mistake me not for my complexion; its shadowy livery of the burning sun.

*Bible*—I smote him, I caught him by his beard and smote him, and slew him.—1 *Samuel* xvii. 35.

*Othello*—I took by the throat, the circumcised dog, and smote him.

*Bible*—Opened Job his mouth and cursed his day; let it not be joined unto the days of the year, let it not come into the number of months.—*Job* iii. 16.

*Macbeth*—May this accursed hour stand aye accursed in the calendar.

*Bible*—What is man that thou art mindful of him? Thou hast made him a little lower than the angels. Thou crownedst him with glory and honour, and didst set him over the works of thy hand—*Psalms* viii. 4, 5, 6.

*Hamlet*—What a piece of work is man! How noble in reason, how infinite in faculties! In form and moving how express and admirable! In action, how like an angel! In apprehension, how like a god!—The beauty of the world, the paragon of animals.

*Bible*—Nicanor lay dead in his harness.

*Macbeth*—We will die with harness on our back.

THE name of the architect who builds most of the castles of the air is "To-morrow," and Hope lays the foundation.

THE LORD'S DAY IN ENGLAND.—Three Dissenting ministers, described by the London *Record* as respectively an Independent, Wesleyan, and Baptist, invited their congregations, at Chepstow, to meet in open air on Sunday, the 9th ult., when, after three sermons, one from each minister, the following resolution was agreed to, *nem. con.*:—"That this meeting, feeling a deep conviction that the sanctification of God's holy day will best secure His gracious benediction, and that, as He has associated promised blessings with its due observance, and His severe displeasure in its desecration, and that, as nations have had His fury poured upon them for its violation, we cannot separate—as lovers of our country, of its safety, prosperity, and happiness—without first resolving that a respectful request be presented to the good Archbishop of Canterbury and the bench of Bishops, to use their influence with the Clergy officiating in our 14,077 national churches, over whom they preside, urging them to call public meetings in our cities and towns, to awaken general attention to the alarming extent to which Sabbath desecration has already arrived, by 'excursion trains,' 'steam excursions,' public gardens, Hampton Court, and Kew, in the former of which the hitherto happy, quiet residents are now complaining 'that it has become a hell upon earth;' so that probably not less than 100,000 of our fellow-countrymen, by their necessary attendance on these excursionists, are as actual slaves, and deprived of the Briton's birthright—the undisturbed, the unrestricted privileges of the Christian Sabbath; and that, therefore, an especial appeal be made to the Archbishop to entreat her Most Gracious Majesty to imitate her royal uncle, George IV., who, when remonstrated with by the sainted Bishop Porteus, withdrew his permission from a grand military review which was to have taken place on the following Sabbath. This meeting feels the more encouraged to hope that the prayers of her people will be heard in beseeching her to order the discontinuance of this desecration in her Royal gardens, as they recollect, with so much affection, that, during her late visit to our noble ally, the Emperor of France, she set so commendable an example of sanctifying the day so mercifully given to us, by her obedience to His will by whom monarchs reign and princes decree justice."

POLAR SCENERY.—How beautiful is the aspect of those wild cliffs that hang threateningly over our heads! though the sun is below the horizon, its rays, glancing over the mountains, tinge their snowy heads with sweet rosy hues, which seem incorporated in the snow, and, passing through all gradations, die out in the dark blue of the shadows cast by the indented crests of the great rocks. For the first time, no doubt, the foot of a European disturbs these picturesque solitudes, the echoes of which excite the imagination by their mysterious voices. A rolling stone, the snow creaking under our steps, our very breathing—all resound with a tumult curiously magnified by reverberation, and then dying out in the distance, as if it fled affrighted at itself. The dazzled sight is every moment deceived. Apparently, I have plainly beheld before me two men of enormous size; I have distinguished all their gestures; I see them load their guns—yes, beyond a doubt they are two of our people coming to meet us; I walk towards them, and fifty yards further I find a stone a foot high, divided into two black halves by a little patch of snow. The snow falls in great flakes, and gives a little light, which we still enjoy about noon; during the rest of the day a slaty hue saddens, and makes us feel the cold more sensibly; objects a little distance from us are all confounded together in one funeral leaden grey. Over head, beneath our feet, all round us, is snow—nothing but snow. The rugged crests of rock, or the perpendicular faces of the cliffs grinning through it, seem alone to protest against this violation of their nature, and alone remind us that the world is not an immense snow-ball; and yet there is an indefinable charm in this spectacle, which one feels but cannot express in words—a charm known only to those who have experienced it, because, being before all things men of action, we have not learned to paint what our eyes have seen and admired. We pass close by an iceberg, rising only some scores of feet above water, but half a mile long. Mr. Leask says it is one of the largest he has ever seen. I examined these different masses of ice with a view to discover some analogy of structure, some law of formation; but in vain; the variety of forms defies comparison and classification. Sometimes we have a regular table or sugar-loaf; sometimes an actual island, with its creeks, bays, and promontories; or an immense tent from which you would almost expect to see an inhabitant step out and welcome you, or the entrance of a cave opening with vast galleries, or a cavern, preceded by splendid works of art. The stories of our childhood, the wonders of the "Arabian Nights" recur unbidden to the memory, and would fain cry, "Open Sesame!" and explore the dark profundities in which a mysterious work is in preparation.—*Lieut. Bellot's Journal.*

AN hour of honest labour will give any man a better appetite than all the roots between here and Egypt.

## CLERICAL CHANGES.

The address of the Rev. CHARLES H GARDINER is box No. 94, Post Office, Brooklyn.

The Rev. GEORGE HALL has resigned his charge in Sussex county, Delaware, and is now at Washington, Pa.

The Rev. E. M. RODMAN has accepted a call to St. James' Parish, Goochland county, Virginia.

The Rev. Mr. DALZELL, late of Columbia, Geo., has been called to succeed Mr. Ogilby as Rector of the Church of the Ascension, Philadelphia.

## MARRIED.

On the 1st inst, at Butternuts, Otsego county, by the Rev. D. E. Barr, Mr. WILLIAM BARD, of Norwich, to Miss A. S. ROCKWELL, of Butternuts.

In St. Peter's Church, Plymouth, Conn., on the 2d inst., by the Rev. S. K. Miller, the Rev. WILLIAM WATSON Rector of Christ Church, Hudson, N. Y., to Mrs. MARY ANN MITCHELL, of Plymouth.

## DIED.

On Wednesday, October 3d, ANNA TUCKER, younger daughter of the Rev. John J. and Henr anna Elmendorf.

In this city, July 21th, SINCLAIR TOUSEY, for many years Junior Warden of St. Clement's Church.

Also, October 1st, VINCENT W. MAURY, Treasurer of St. Clement's Church.

Seldom is a parish called to mourn the loss of two such men in so short a space of time. They were just men, faithful Christians, sound and consistent Churchmen, who had the interests of the Church of Christ close at heart, and who were ever ready to give of their time and means to her service. Such men are a loss, not only to the parish of which they are members, but also to the community, and to the Church at large.

"Faithful unto death," there is comfort in the belief that they have gone to receive their reward, the crown of life.

## NOTICES.

**Board of Missions of the Protestant Episcopal Church.**—The annual meeting of the Board of Missions of the Protestant Episcopal Church, will be held in St. Bartholomew's Church, corner of LaFayette Place and Great Jones street, New York, on Wednesday, October 17th, at 10 o'clock A. M.

The annual sermon will be preached on Wednesday evening, October 17th, at Trinity Chapel, Twenty-fifth street and Madison Square, by the Rev. W. R. NICHOLSON, of St. John's Church, Cincinnati. Service to commence at 7½ o'clock.

The public missionary meeting will be held on Thursday evening, October 18th, at the Church of the Ascension, corner of Fifth Avenue and Tenth street, on which occasion addresses may be expected from the Rt. Rev. Bishop CLARK, of Rhode Island, the Rt. Rev. Bishop LEE, of Iowa, the Rev. G. D. CUMMINS, of Washington, D. C., and others. Service to commence at 7½ o'clock. On each of these occasions, a collection will be made for the Domestic and Foreign Missionary Society.

**A Stated Monthly Meeting of the Protestant Episcopal Brotherhood** of New York will be held at No. 637 Broadway, on Thursday evening next, the 18th inst., at 8 o'clock.

THEO. R. MCILWAINE, Rec. Sec'y.

New York, October 11, 1855.

**The Annual Meeting of the Society of St. Luke's** Hospital will be held at the school room of the Church of the Holy Communion, on the Feast of St. Luke the Evangelist, 18th inst., at 8 o'clock P. M.

T. W. OGDEN, Secretary.

**Protestant Episcopal Mission at Botanic Hall, 68** East Broadway, near Market street.—The Rev. B F. TAYLOR preaches every Sunday in this Hall at 10½ A. M., and at 3 P. M. Sunday School at 9 A. M. and 2 P. M.

**St. Paul's Episcopal Free Church, Incorporated 1848,** corner of Union Avenue, Twelfth street, and South Second street, East Brooklyn, formerly Williamsburgh. Rev. Edmund Embury, Rector. Morning Service at half-past ten. Afternoon Service at half-past three. Seats free. au16-tf

**The Misses Rohr** have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26-tf

**Chester Female Institute, Armonck, Westchester** county, N. Y., Rev. I. D. VERMILYE, Rector.—The Tenth Term of this Institution will commence on Monday, November 5th. oct4-4t

**St. John the Evangelist's Church.**—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

EDWIN R. COOK, Rector, 104 12th street.

my3-tf

## ACKNOWLEDGMENTS.

**New York Bible and Common Prayer Book Society.**

Trinity Church, Saugerties, Rev. E. A. Nichols, $7; St. Peter's, Shackopee, Minnesota Territory, Rev. Timothy Wilcoxson, $1.25; St. Andrew's, Kent, Conn., Rev. H. S. Atwater, $5. Total, $13 25.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth street.

**Protestant Episcopal Tract Society.**

St. John's Church, Clifton, Staten Island, Rev. R. M. Abercrombie, $20.20; St. Peter's, Shackopee, Minnesota Territory, Rev. T. Wilcoxson, $1. Total, $21.20.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

The undersigned gratefully acknowledges a liberal and well selected supply of Bibles, Testaments, Prayer Books, and Tracts, from the New York Societies, per Thos. C. Butler, Agent.

TIMOTHY WILCOXSON.

Hastings, M. T., Sept. 26, 1855.

**Protestant Episcopal Society for Promoting Religion and Learning.**

The undersigned respectfully acknowledges the receipt of the following contributions in aid of the Education Fund:

From Christ Church, Hudson, Rev. Wm. Watson, $7.93; All Saints', New York, Rev. Mr. Eigenbrodt, $5 25; Trinity, West Troy, Rev. P. K. Cady, $3; St. John the Evangelist, New York, Rev. E. K. Cook, $1; and, by the Treasurer of the Convention, St. Paul's, Glen Cove, Rev. F. Mallaby, $1; St. George's, Newburgh, Rev. Dr. Brown, $47; St. John's, Ogdensburgh, Rev. H. R. Peters, $10; St. James the Less, Scarsdale, Rev. W. W. Olssen, $20; St. John's, Clifton, Rev. R. M. Abercrombie, $3.24; Grace, Albany, Rev. J. R. Davenport, $5; St. Paul's, Castleton, Rev. C. A. Maison, $4.10; St. Paul's, Sing Sing, Rev. G. Waters, $4 55; Trinity, Potsdam, Rev. Wm. Staunton, $4; Trinity, Athens, Rev. J. Coe, $2; St. Peter's, Lithgow, Rev. S. Davis, $1.37; Trinity, Rensselaerville, Rev. R. Washbon, $1; St. Paul's, Morrisania, Rev. B. Akerly, $5.92; St. Matthew's, Unadilla, Rev. S. H. Norton, $2; Trinity, Albany, Rev. E. Selkirk, $1; St. John's, Islip, Rev. H. M. Davis, $2.35; St. Mark's, Islip, Rev. H. M. Davis, $2; Grace, Waterford, Rev. R. S. Adams, $4.11; St. Mark's, Williamsburgh, Rev. S. M. Haskins, $4; Holy Innocents, Cornwall, Rev. M. M. Wells, $10; Transfiguration, New York, Rev. G. H. Houghton, $5; Ascension, Green Point, Rev. E. C. Babcock, $1.68; Ascension, Esopus, Rev. P. Berry, $2; Christ, Troy, Rev. J. Mulchahey, $10 74; Christ, Duanesburgh, Rev. W. O. Jarvis, $2; Caroline, Setauket, Rev. F. M Noll, $2.21; St. Paul's, East Chester, Rev. W. S. Coffey, $12; St. George's, Schenectady, Rev. D Payne, $1; St. John's, Delhi, Rev. W. Walsh, $1; Trinity, Ulster, Rev. E. A. Nichols, $3; St. John the Evangelist, Stockport Rev. S. Hollingsworth, $4.20; Holy Cross, Troy, Rev J. I. Tucker, $10. Total, $205 75.

JAMES F. DEPEYSTER, Treasurer,
Bank for Savings, 107 Chambers street, or No. 915 Broadway.

New York, October 8, 1855.


## BUSINESS NOTICES.

**Thomas Dugan, General Furnishing Undertaker,**
OFFICE, 848 BROADWAY,
(East side, a few doors below Fourteenth street.)
oct11-3m

**Patent Marble Mantels.—A Clear Saving of Fifty** per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

**Herring's Patent Champion Fire-proof Safes,** with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
au23-3m Nos. 135, 137, and 139 Water street, New York.

## ADVERTISEMENTS.

**BURLINGTON COLLEGE.—THE NINETEENTH** Term of this Institution will open on the first day of November next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., President, or to the Rev. HOBART CHETWOOD, acting Rector. oct11-9t

**ST. MARY'S HALL, BURLINGTON, NEW JERSEY.**—The Thirty-eighth Term of this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. GEO W. DOANE, D D., the Bishop of the Diocese, or to the Rev. D. C. MILLETT, Principal. oct11-9t

**BOARDING SCHOOL FOR BOYS, ORANGE, N. J.**—The next session of the Orange Collegiate Institute will commence on the first Wednesday in November, and continue twenty-two weeks.

Terms, for Board, including tuition in English and Classics, $105 per session. I. D. BERRY, Rector.

Orange, October, 1855.

Circulars forwarded by request. oct11-4t

**WORLD'S FAIR PREMIUM PIANO FORTES.**—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

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☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

**FURS.—LADIES' FUR STORE, NO. 34 JOHN STREET, NEW YORK.**—J H. HARLEY, importer and manufacturer of RUSSIAN, HUDSON BAY, and AMERICAN FURS, has made unusual preparations this present season so as to satisfy the demands of his customers for MANTILLAS, CAPES, TALMAS, PELERINES, VICTORINES, CUFFS, MUFFS, &c., made from every description of the CHOICEST FURS: such as SABLE, ERMINE, MARTIN, CHINCHILLA, SABLE MINK, LYNX, &c.

J. H. H. flatters himself that from his long experience in the business, and a reputation for keeping none but the CHOICEST WARRANTED FURS, that no Fur importer or manufacturer in this country can offer superior inducements. His assortment of SLEIGH and LAP ROBES, FOOT MUFFS, LADIES' and GENT'S FUR GLOVES, also, FUR TRIMMINGS, is very large. Particular attention given to orders by

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**Piano Forte Warerooms, Bible House.**
**N. THURSTON & SONS,**

MANUFACTURER OF SQUARE AND UPRIGHT COTTAGE PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,
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**HENRY C. O'CONNOR, SURGICAL AND MECHANICAL** Dentist, No. 382 Broadway, between White and Walker streets, New York. oct11-6m

**FULTON FIRE INSURANCE COMPANY,** No. 40 Wall street New York, (Manhattan Bank Building.) Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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## WANTS.

**WANTED.—AT ST. THOMAS' HALL, HOLLY** Springs, Mississippi, several Gentlemen who would be willing to teach three hours a day, have all their necessary expenses paid, and the use of a fine library. There is no healthier region in the world, and parishes all around are crying aloud for the "bread of life" Wanted before January.

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